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From carabao to clipper.

FROM
CARABAO
TO CLIPPER



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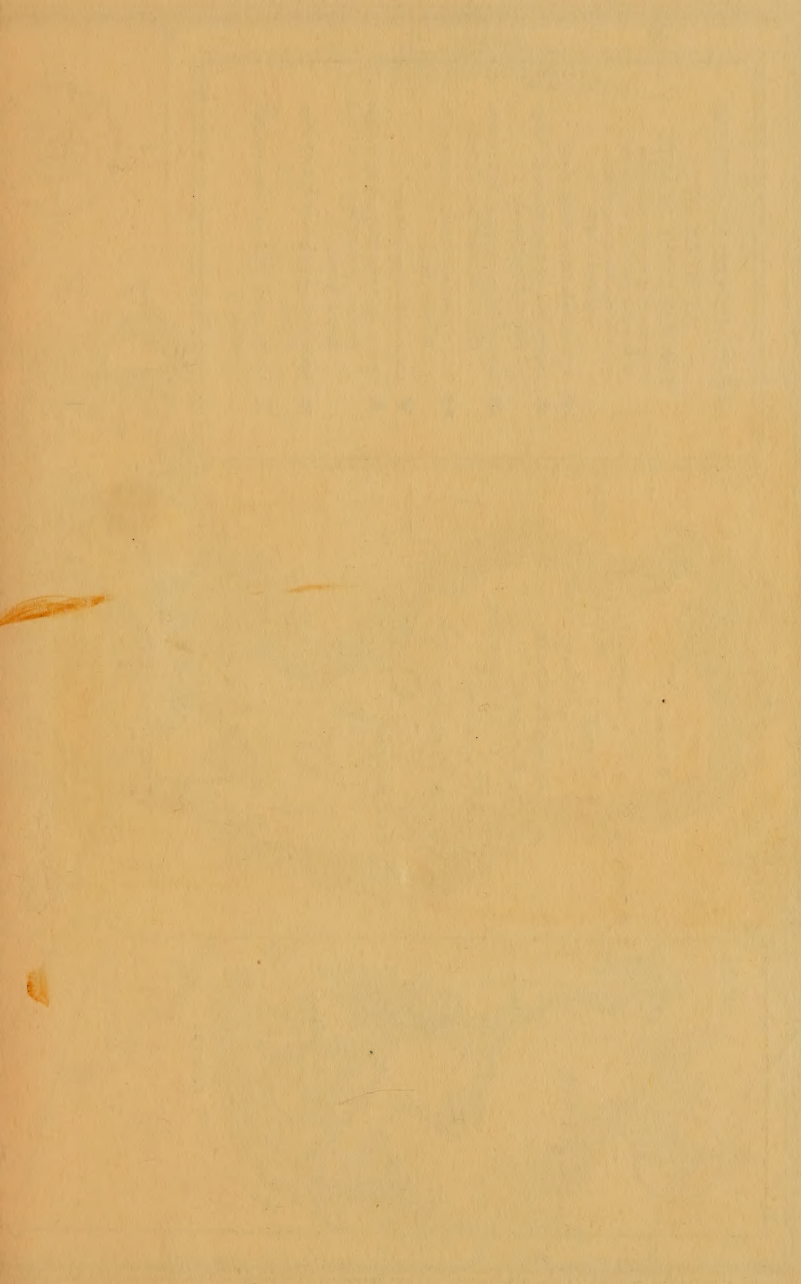


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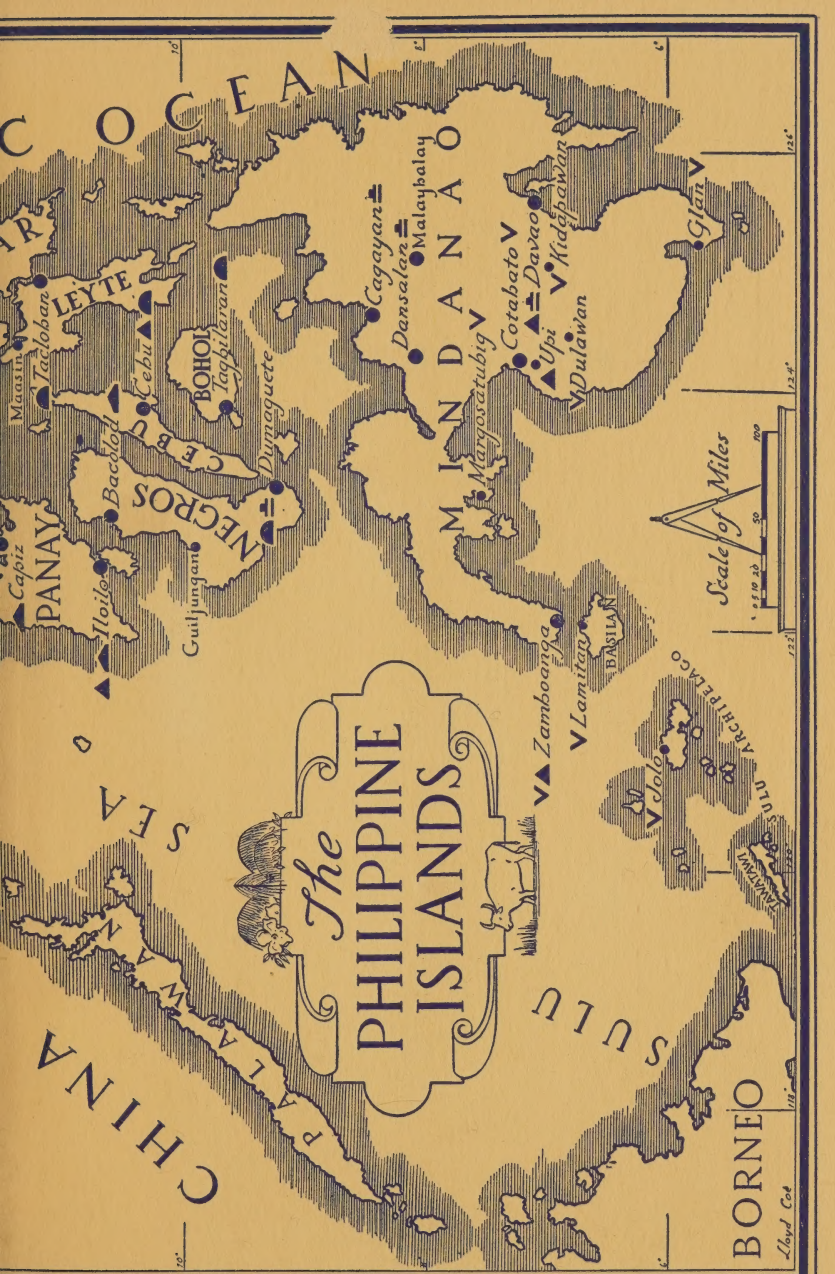


MAJOR MISSIONARY AGENCIES AT WORK IN

THE PHILIPPINE ISLANDS

Symbols preceding each name indicate stations of the respective societies as shown on the face of the map. Most of these agencies are represented in Manila.

-  American Baptist Foreign Mission Society
-  American Board of Commissioners for Foreign Missions (Congregational)
-  Board of Foreign Missions of the Presbyterian Church in the United States of America
-  Board of Missions and Church Extension of the Methodist Church
-  Christian and Missionary Alliance
-  Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America
-  Foreign Missionary Society of the United Brethren in Christ
-  United Christian Missionary Society (Disciples of Christ)



The
PHILIPPINE
ISLANDS

BORNEO

Lloyd Coe

Scale of Miles

0 10 20 30 40 50 60 70 80 90 100

123°

124°

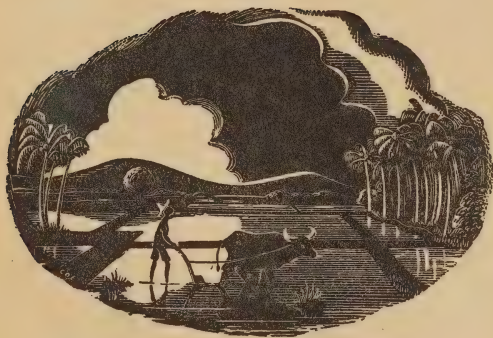
125°

126°

FROM CARABAO TO CLIPPER

From CARABAO
to CLIPPER ∞ ∞

By E. K. & I. W. Higdon



FRIENDSHIP PRESS
New York

THE REVEREND AND MRS. E. K. HIGDON lived in the Philippine Islands as missionaries of the Disciples of Christ from 1917 to 1937. Mrs. Higdon had a variety of responsibilities, as superintendent of nurses in a mission hospital, the first principal of Union High School in Manila, and secretary of a literature committee that distributed tens of thousands of used books. Later she became head of the Department of Church History in Union Theological Seminary and professor of Anthropology in Union College.

Mr. Higdon has had a wide experience as a general missionary, and has also been a member of the faculty of Union Theological Seminary. He helped organize the National Christian Council and the Federation of Evangelical Churches in the Philippine Islands and was the first executive secretary of the Council, serving in this capacity for eight years. He was a delegate to the Jerusalem meeting of the International Missionary Council in 1928 and to the ecumenical conferences at Oxford and Edinburgh in 1937. He was a secretary of the Foreign Missions Conference of North America at its New York office in 1938-39, and is secretary of the Philippine Committee of that body. Mr. and Mrs. Higdon now live in Indianapolis, where he is an Executive Secretary of the Department of Oriental Missions of the United Christian Missionary Society.

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*We dedicate
this book
to our Philippine-born daughters
Mary and Joy*

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MARCH IN MANILA

(Written in February in New York)

The fire-tree blazes brightly in the sun
And scatters flaming petals in the grass.
Blue hyacinths drift slowly one by one
Down the laguna waters. As they pass,
White orchids, butterflies with fragrant wings,
Flutter and pause on slender stems to rest.
High in the mango tree, the maya sings
A piping song. The day is gaily drest.
What loveliness! What utter charm is this!
How can one help but long to see again
The slim bamboos which, swaying, stoop to kiss
The gay hibiscus bathed in tropic rain,
When this great monster of a city takes
The beauty from all things which nature makes!

—Joy Higdon

❧ CHAPTER ONE ❧

CARABAOS AND CLIPPERS

A HUNDRED THOUSAND PEOPLE PACKED THE PORT area in Manila. Men and boys perched in the trees and swarmed on housetops. Two thousand dignitaries occupied a special roped-off space. A radio announcer was describing the scene both to the assembled throng and to the audience of the air. Suddenly in the midst of a sentence he broke off and shouted, "There she comes!" And out of the mist, with the purple Mariveles mountains as a backdrop, the China Clipper sailed into view.

The time of her arrival had been announced the day before. She came in on the second, circled the city, flying low over the flat, sprawling, tropical metropolis and giving six hundred thousand people the thrill of a lifetime. Then she swooped down over the heads of the cheering throng and alighted on the waters of Manila Bay with the grace and poise of an actress.

Commander Edwin C. Musick and his crew of courageous men had brought Manila and San Francisco a fortnight nearer one another, and had demonstrated that travel by air could become an additional agency for blending the cultures and cementing the friendships of America and the Philippines.

While government representatives welcomed the commander and his crew, the huge crowd gradually melted away. Hundreds of automobiles left the port and moved in slow processions toward the business and residential districts of the city. Chauffeurs kept a sharp lookout for the drivers of animal-drawn vehicles, men who knew few traffic laws and delighted in breaking the few they knew. Lines of *carromatas*, two-wheeled buggies drawn by small, ill-behaved horses, occupied the outer lanes of the wide streets and the left half of the narrow alleys. Heavy bull carts, pulled by carabaos, or water buffalos, the draft animal of the Philippines, lumbered in the same lane, their drivers half asleep in the hot sunshine. Both bull carts and *carromatas*, frequently without any warning signal, stopped abruptly or turned sharply in the middle of the street. Chinese peddlers trotted along the swarming thoroughfares, dodging in and out of traffic, shouting their wares or calling to announce that they would buy bottles, newspapers and old tires.

The trans-Pacific plane, the automobile, the *carromata*, the bull cart, the carrier bearing on his calloused shoulder two heavily loaded baskets swinging from either end of a bamboo yoke—these are the symbols of cultures, past and present, which meet and intermingle in the Philippines.

Here the anthropologist can find his happy hunting grounds. He can trace the cultural streams that have left deposits in the Islands and meet living representatives of the successive waves of migration. Many of these "contemporary ancestors" are little different from their forebears in physical structure and mode of life.



The first migrants belonged to pigmy groups. Since none of them knew anything about navigation, it is believed that they came over land bridges, probably first from New Guinea. The Negritos belong to this type. They are short, usually less than five feet, black, with thick, curly hair. Although they are small, they are in no way stunted or underdeveloped. They are scattered throughout the Archipelago, living always in the mountains. Some have no settled place of abode, although they remain in certain localities long enough to plant a few crops. Others settle down and build houses.

The life of the Negritos is very primitive. They hunt and fish, gather beeswax, rattan and other forest products, among them orchids, which they barter with the inhabitants of the lowlands for their limited wants or needs. They practice few arts and crafts, but they make beautiful bows and arrows, iron arrow and spear heads, and some crude musical instruments. Christianity made little impression upon them until recently. Early in Spanish days the Dominicans tried to persuade them to settle "under the bells," but they never remained long enough to be taught. Others made similar attempts with little success. Various Protestant groups have had work with them and within the past two or three years, for the first time, trained leaders are emerging from among them.

The Indonesians were the next arrivals. They, too, are now mountain people, probably having been driven from the lowlands by immigrants who followed them. The vari-

ous Igorot groups are the best known in this country, although tribes of similar origin live on the islands of Mindanao and Palawan. They are taller by several inches than the Negritos but usually a little shorter than the Malays. Their hair is straight and black. They are extremely industrious when they see any reason for industry, are clever artisans, have a lively sense of humor, and their rice terraces are the wonder of the engineering world. They have much to contribute to Filipino culture. Besides beautiful ornaments and weapons of gold, silver, brass and iron, their weaving designs show unusual originality and combination of color. They are skillful wood carvers. They have a wealth of folklore, songs and ceremonial dances. Spanish culture made little impression on them, and only in the past forty years have they had any interest in Christianity. But as the church and the school have entered their lives, leaders from among them have gained recognition not only in the mountains, but throughout the Islands.

Malays constitute the bulk of the population of the Philippines. They came at various times from the Malay Peninsula and the surrounding islands, bringing with them arts and crafts, myths and legends, and a written language. They were skilled in the cultivation of rice, root crops and other products; they used metal implements, wore ornaments, and wove cotton and abacá cloth. It seems likely that at the beginning of the Spanish occupation they possessed a considerable body of literature. Some of it was destroyed by the Spaniards, and some died out naturally. These Malay groups not only

brought with them a higher type of culture than they found in the Islands, but they were quick to absorb ideas which came to them from without. Today they constitute the eight or ten main tribal divisions, and speak Ilocano, Pangasinan, Pampango, Tagalog, Samareño, Bicolano, Visayan, Cebuano and other languages.

The influence of India upon the Philippines has been pronounced. From the eighth to the twelfth centuries the great empire of Sri-Vishaya flourished, controlling Borneo, from which traders went to the Sulu Sea to barter for pearls. Immigrants from the empire gave the Visayan Islands the name they still bear. Images of Hindu deities found in some of the islands give testimony to the influence of a later Hindu empire which centered in Java.

China has also left her mark on the life and culture of the Islands. Records of Chinese trade begin with A.D. 982 and continue to the present. Deep in the heart of the mountains of Luzon, Ming jars, treasured heirlooms and even pottery of the Sung period tell part of the story of Sino-Filipino commercial relations. Silk was imported, and probably cotton thread, metals and ornaments. The Chinese wanted pearls, and they liked to trade with the Filipinos because they found them reliable and trustworthy. The Islanders borrowed from their Chinese neighbors ideas of hats, raincoats and certain types of footwear, and it may be, also, that the use of yellow as a royal color came from China. However, in spite of all these contacts, the Filipinos never learned to drink tea.

Arabs had long traded along the eastern coasts of Asia, and gradually converts to Islam were made on the main-

land. But the period of Mohammedan conquest in the Philippines did not begin until 1380. There was a strong infiltration of Moslem culture up to 1450, and Mindanao and the Sulu Archipelago were won to Islam. From that time until near the end of the Spanish régime, the Moros, as the Spanish termed them and as we continue to call them, visited the other islands to trade, or more often, to plunder. A surprising number of pilgrims go each year to Mecca, and the Arab contributions have included not only arts and crafts, but also ideas of government. The Moros now number about a half million.

Magellan, exploring for the Spanish crown, discovered the Philippines in 1521. But it was not until more than forty years later that the Spaniards really got down to the work of colonization. Of course, Christianity was their greatest contribution. As there was a complete union of church and state, schools, hospitals, scientific investigations and other benefits we are accustomed to associate with Christian civilization were promoted by both the friar and the official. The women, although naturally more independent than those of some of the neighboring countries, profited even more than the men by the introduction of Christianity. They are today more active in every phase of national life than the majority of the women in any other Oriental country. The Spanish language, which the upper classes learned to use, opened a new world of literature to the Filipinos, and enabled them to get an education, not only from the schools in the Islands, but also in Europe.

It is difficult to trace the impressions made by other

European nations, but many Filipinos studied in France, Germany and England, as well as in Spain, and it is probable that the flourishing trade relations with England exerted a good deal of influence on the people of the Philippines.

It is too soon yet to tell just what the contributions of America to the Philippines will be. Separation of church and state, education for all the people, a health program, a change in the system of government leading eventually to political independence, and the introduction of modern inventions and commodities now appear to have permanent value. When modified to fit existing conditions, these will probably endure.

There is an entirely erroneous conception in America regarding the number of Japanese in the Philippines, the extent of their investments there, their past influence on government and other aspects of Filipino affairs, and their fifth-column activities at present. There are approximately twenty-five thousand Japanese in the entire Archipelago, and that number among sixteen million does not constitute a menace nor wield undue influence. Their land holdings are largely concentrated in the province of Davao on the island of Mindanao, where the Japanese have established prosperous, law-abiding communities.

Pigmy aborigine, Indonesian, Malay, Indian, Chinese, Japanese, Arab, Spaniard, Britisher, American—all have given blood and muscle and bone to the making of the Filipino people. All have had a hand in building the Philippine nation. All have contributed something to this melting pot of the Orient.



The ancient, the medieval and the modern still walk abreast in many parts of the Archipelago. He who would teach or preach or heal or govern or reconstruct social and economic relations must be keenly aware of that fact. Physical contrasts are visible to the naked eye, although it would take the insight of a seer to discern the psychological differences sometimes represented by those contrasts. Twenty-five years ago the outward signs of these various civilizations were apparent on every hand, and while a few have disappeared, many remain. On our first trip from Manila to Vigan in October of 1917, we saw modern American separators threshing rice in one field and men beating it out with primitive flails in the next. Even today travelers may fly to Iloilo or Cebu in a twenty-two-passenger Sikorsky, drive into the rural areas in a sixteen-cylinder automobile, and see farmers on raised bamboo platforms tramping out the grain.

A quarter of a century ago we sped along over fairly good roads, much better than Illinois or Kentucky then afforded, and congratulated ourselves that travel was so rapid in the land where we had come to work. But after going fifty or sixty miles, we reached a bridgeless stream and had to wait an hour or more while our driver aroused the raftsmen to ferry us over the river. That happened a dozen times, with longer or shorter delays, and the trip of three hundred and sixty miles took two days. Now all those streams are well bridged and the drive takes only eight to ten hours.

Twenty-five years ago we were delighted to find our house electrically lighted, but we were exasperated to learn that we could not have a lamp in our bedroom until the company had installed a stronger dynamo. We wondered how we would get along without a telephone, yet our houseboy gave as sure if not as rapid service. We became enthusiastic over the garden plot in our back yard; we searched in vain in a city of eighteen thousand people to find a spade. We were amazed at the number of passengers and the amount of freight that could be placed in and piled on one small motor bus, and our eyes popped when we saw women coming up our stairs with two Filipino stoves or a sewing machine or a seventy-five-pound pig on their heads.



Manila is a city of contrasts. It is, in fact, three cities. Part of it, called Intramuros, is a medieval town, surrounded by heavy, fortified walls and what was once a moat. Another section consists of modern reinforced concrete structures built since the American occupation. A third district contains the thatch-roofed, bamboo, flimsily constructed huts and hovels of the slums.

A visitor needs no guide to tell him when he passes from one of these cities to another. He enters the Middle Ages through portcullis gates now no longer closed at night, although remnants of the engines that once operated them may still be seen. He drives over rough, narrow streets with massive buildings on either side. They are not tall, for four stories made a skyscraper when knighthood

was in flower, but the walls were constructed to withstand the strain of earthquakes and are four to eight feet thick, with the supporting buttresses even thicker. Universities, government buildings, the Supreme Court, monasteries, convents, hospitals, old Fort Santiago with its cool, shaded grounds and its damp dark dungeons long since disused—all go to make up a calm and peaceful town. The squawk of an automobile horn in these surroundings seems a sacrilege.

Two or three blocks farther, before he reaches the exit gate, the visitor may notice a large, stern building which is the home of the Carmelite nuns. If his history isn't too rusty, his mind will snatch him from his up-to-date automobile and carry him back to the middle of the fifteenth century and the origin of the order which compels young women to shut themselves completely from the world in the name of Christ. Perhaps this convent more than any other one thing in the Walled City breathes the ancient, musty atmosphere of this medieval town. But the car moves on, and the traveler blinks his eyes at the new concrete half-a-million-dollar edifice near the convent wall which is the home of the Army and Navy Young Men's Christian Association.

And so he passes through another arched gateway to a narrow, one-way street and emerges into modern Manila. There is no mistaking this for the Middle Ages. Here are neon signs, taxis, autos, buses, trucks, stop and go lights (does everyone use the horn instead of the brakes?), daily papers in English, Chinese, Spanish, Tagalog; Filipino policemen, about the most courteous in the world. Here, too,

are some five- and ten-story buildings, none taller, for construction engineers know that an earthquake is no respecter of concrete; baseball, basketball, tennis, golf; air-conditioned homes and trains; modernistic theaters; automatic telephones; airports and airplanes; steamships and a dozen piers, among them Pier 7, a six-and-a-half-million-dollar, two-story structure fourteen hundred feet long and two hundred and forty feet wide.

The third Manila is not far to seek. The visitor may leave his car and go afoot, and in twenty to thirty minutes after passing the center of the second city, he will be in a community of closely huddled, small one- or two-room bamboo houses set up on stilts. Here the poor people live. It is possible to finish a dinner in a palatial hotel where none of the appointments are omitted, and before the waiters have time to clear the table, be in a section of Manila where men squat on their heels before their food and where knives and forks are practically unknown. Half an hour from finger bowls to plain fingers!

This third Manila has few playgrounds, no satisfactory sanitary arrangements, and little fire protection, although most of the houses are firetraps. Its streets are neglected; its small houses are crowded with men, women and children; it has all the disadvantages of primitive rural living conditions and none of the benefits. Those who live here are not the wealthy Filipinos nor the educated Filipinos. They are the tens of thousands of slum dwellers who constitute the majority of the city's population. The task of training them and giving them healthy, sanitary living conditions is enormous.



Both the carabao and the clipper have their places in the economy of the sixteen million people of the country. The carabao has seen generations of history unfold. He was on the scene when the first pigmy settlers made their timid way into this unknown world. The tamarao, his "contemporary ancestor," still runs wild in the forests. The clipper flies into the future. The carabao, slow, plodding, sturdy, strong, reliable, typifies the elements in Filipino culture that should be conserved. The clipper, swift and beautiful, heavier than the air that supports it and therefore sometimes plunging to destruction, stands for the forces that are modern, streamlined, valuable when controlled but dangerous when out of hand.

Newspapermen, lecturers and authors, searching for grist for their mills, and just plain tourists, looking for they know not what, find these fascinating contrasts in the Philippines. Some of these visitors interpret what they see and hear in a sympathetic manner. Others seem to think that a man is dangerous or ignorant because he is different. The Filipino has a sense of humor, and doesn't begrudge the foreigner any innocent enjoyment he may get from observing and reporting customs and traditions unlike his own. But he rightfully resents the belittling and misinterpretation in which some tourists indulge after they have left his hospitable shores. The missionary, the teacher, the government official, the scientist representing some such great organization as the Rockefeller Foundation, and a certain type of businessman and army officer seek to

know the significance of the Filipino's life. They have their wholesome fun as they go about their tasks, but they laugh *with*, not *at*, their hosts. They and their Filipino comrades work together toward the common goal of combining the old and the new elements in the Philippines so as to build an enduring nation.

Many questions come to the mind of the student of the Philippines. What has America done for this country? What opposition and what cooperation have the Filipinos offered in Philippine-American relations? What is the record of Christianity, especially Protestantism, during the last forty years? What bearing has the Filipinos' religious heritage and political background had on that record? Does the mixture of cultures and races give any substance to the dream that some day the people of "the only Christian nation in the Orient" may share their faith with their non-Christian neighbors in China, Japan and India, with their non-Christian relatives in near-by Malayan lands? How have trade and commerce influenced the decisions of the United States government regarding the political independence of the Philippines? What is the present status of independence? Does Uncle Sam hold the balance of power in the Pacific? Is there any danger that industry will move from the household to the factory stage so rapidly as to cause the breakdown of stabilizing social institutions such as the family? What relation has all this to the future of the Christian movement in the Archipelago and throughout East Asia?

In this book we shall endeavor to seek the answer to some of these questions, describing what has been attempted

during the past four decades and with what measure of success. We shall try to make it clear that while the various cultures and psychologies have sometimes run together head on, yet they have been fused and merged and can be made still further to supplement one another. But the final aim of this volume is to offer some small contribution to an understanding of the function of Christians—American Christians, Filipino Christians, all Christians—in a world that is in grave danger of breaking up and falling to pieces. Can Christians hold it together?

❧ CHAPTER TWO ❧

PIONEERING IN THE PHILIPPINES

SHORTLY AFTER THE SINKING OF THE BATTLESHIP *Maine* and the Spanish-American War had lifted Havana and Manila into the headlines and sent readers scurrying for geographies and atlases, six hundred college and university graduates boarded the United States transport *Thomas* and set sail across the Pacific. In 1898 most Americans were even more provincial than they are today, and Cuba, Puerto Rico, the Philippines and the Hawaiian Islands were all mixed up in their minds. Those six hundred young men and women knew, however, where they were going and why. They were bound for Manila. They had no intention of joining the military forces that had been putting down the revolutionists and adding new territory to the United States' domain. Theirs was a quite different mission. They were under appointment to organize, administer and teach in the public school system of the Philippines. They were to conquer ignorance, superstition and fear in the bamboo, thatch-roofed counterpart of the little red schoolhouse. They were pioneers in the educational phase of American colonization.

The arrival of these six hundred young people from the United States marked the beginnings of an adventure

in democracy. The task that our government set itself in the beginning and the spirit it has shown throughout have written a unique chapter in the history of colonial policy.

But the history of the conquests of the church includes no epic of six hundred heralds on a single ship. If the churches of America had done as well as government and business interests in the number of representatives sent to the Philippines and her Oriental neighbors, today's newspapers and radios might be bringing us more cheerful tidings from the East.



The first three missionaries who landed in Manila after the American occupation brought the rich and varied traditions of three great denominations, and convictions born of experience in three different nations. The Methodists sent Bishop James Thoburn from India; the Presbyterians appointed Dr. James B. Rodgers who had been in Brazil; and the Baptists chose the Reverend Eric Lund who had worked in Spain. Perhaps this combination of men and backgrounds explains the interest shown less than half a century later by Filipino Protestants in the ecumenical movement, the world church. Did these men share with colleagues who arrived later a science of missions, a tolerance of spirit and a conception of the church that had been formed or reformed by their service overseas? Certain it was that they and their associates had this knowledge, spirit and conception, as was shown in their policies and plans.

The early missionaries were pioneers in their interpreta-

tion of the nature and function of the church. They believed that it was the body of Christ and should not be torn asunder. They were convinced that it was the servant of man and should minister to his every need. Protestant Christianity was scarcely three years old in the Philippines when those responsible for its progress drew up a program in which they incorporated this philosophy and conviction. They formed a union of Evangelical workers and set themselves a four-fold task:

They agreed to divide the field so as to avoid overlapping of effort and multiplication of churches in any one community.

They selected a name, *La Iglesia Evangélica* (The Evangelical Church), as the common designation of all denominational groups and of all local congregations.

They determined to work toward the establishment of one church for the whole country, a united church supported and controlled and directed by Filipino Christians.

They promised to cooperate wherever and whenever they could.

These purposes were incorporated in the constitution of the Evangelical Union in 1901, an indication that the men and women who entered into this compact looked upon the divisions of the church in the United States as sinful. They would not foster them anew in this land where a fresh and vigorous interpretation of Christ's message was needed. The very plan itself shows the spirit of adventure, and the degree in which their dreams have been realized is a remarkable story which must wait until a later chapter.

Christian workers in the Philippines pioneered, too, in

giving the people a new conception of the church's place in the community. The need of demonstrations of personal purity and sincerity, of social justice and service, of Christian leadership above reproach may be understood by a review of the state of the church in 1898.



Christianity first came into the Philippines four centuries ago when priest and explorer together entered the Archipelago. In the sixteenth century the science of missions was unknown, as were the problems connected with the development of a national church. But in spite of the fact that Roman Catholicism did not attempt to produce a Filipino church, its work laid the foundation for a much more rapid growth toward a united Christian movement than could have been expected in a non-Christian land.

Andreas de Urdaneta, the Augustinian friar and navigator, his missionary colleagues and their successors gave the Filipinos a high type of Christian service for that day. Had the same kind of missionary continued generation after generation, the people might have had no cause for revolution against the state and church.

But Spain had monks who were adventurers in morals as well as in colonization, and some of them went to the Philippines because their conduct could no longer be tolerated at home.¹ Consequently when the United States entered the Philippines, it found the people very bitter

¹ For testimony regarding concubinage (1621-24) and concubinage and avarice (1842), also an excellent contrast of the early and later friars, see Blair and Robertson, *The Philippine Islands*, 1493-1803, Vol. 20, p. 167, and Vol. 52, p. 50 ff.

against the Catholic church. Dr. Jacob G. Schurman, president of the first United States Commission to the Philippines, one-time minister to China and later ambassador to Germany, had excellent opportunity to study conditions in the Islands in 1899. He has clearly stated the Filipino's charges against the church:

The United States is being fought by the Filipinos largely because the United States now appears to stand, as Spain did formerly, as the protector of the Roman Catholic church. The priests misused their powers in many ways. The Filipinos complained, in the first place, of the almost absolute control of their lives and fortunes which local priests enjoyed. They complained of the ownership of the land by the big religious orders, and the corruption of justice from the highest to the lowest places in the land. Lastly, they complained of the riotous debauchery of the members of the religious orders.¹

Filipino priests resented Spain's continuing monopoly of the priesthood, but only a few of them did anything practical about it. One of these was Gregorio Aglipay, a Roman Catholic priest, who had gained prestige and popularity among his people by active participation in the revolution of 1896, and who demanded that the church recognize native ability by raising a few worthy Filipinos to the rank of bishop. When church authorities refused, Aglipay led a movement for nationalizing the church, organized the *Iglesia Filipina Independiente* (Filipino Independent Church) and became its first bishop about 1903. By 1918 the church's membership was about a million and a half.

¹ From *The Gospel in All Lands*, February, 1901, Vol. 22, p. 54.

Priests in this Independent church married, paid no allegiance to the pope, emphasized nationalism, taught *la unidad de Dios en Jesus* (the unity of God in Jesus) and attempted to harmonize, simplify and coordinate parts of the four Gospels into a Filipino Gospel. In later years Protestants often noted that Roman Catholics who had become Aglipayanos, as they are frequently called, gave more sympathetic hearing to the message of Evangelicals than those who had never broken with the mother church.

Protestantism appealed to many who had not found satisfaction in the Roman church. It insisted on high moral standards. It opened hospitals and schools, engaged in social service, and preached that "salvation is free," a doctrine which called for a good deal of interpretation at a later date. Protestantism said, "The church must meet all human needs or see to it that they are met." If there were no educational facilities in a community, the church either prodded the government until it furnished them, or tried to provide them itself. The same principle applied to health and sanitation, play and recreation, social and economic improvement, and all other factors necessary to enable an individual to earn a livelihood and build a life.



It should never be forgotten that representatives of the government and representatives of the church supplemented each other's efforts. They formed strong friendships in scores of towns and villages throughout the Philippines. They played together, celebrated their national holidays in groups, counseled about their work, helped each

other in emergencies or illness, and comforted each other in times of death. A young teacher might make his home with a missionary family and talk over his daily problems with them. A missionary to a distant outpost would often hunt up a teacher or a judge or a postmaster for assistance in renting a house, employing help and finding someone to teach him the vernacular.

This was not planned cooperation, but the results were just as good as if a method had been worked out in advance. Of course there was a more formal kind of discussion upon occasions when mission executives would invite officials to help them solve knotty problems or when government workers would seek the advice of trusted missionaries. The cordial relations between these two groups and the fact that the government did much of the work that is sometimes left to the church gave the missionaries much opportunity to pioneer. So when we illustrate the pioneering aspects of America's work in the Philippines and mention this "government project" and that "triumph of the church," we are speaking of the total impact of the character of these two groups on the lives of the people whom they served.

Through those early years, thousands of young Americans threw themselves with pioneering zeal and enthusiasm into the work of education. Many a lonely grave in isolated towns and villages testifies to the loyalty of these public servants and to the cost of this experiment in democracy. They not only taught, they also trained teachers and to a large extent made their own services unnecessary. Today forty thousand Filipino teachers and staff

workers supervise and instruct nearly two million children and youth in a public school system which begins with the first grade and reaches through the university. Approximately thirty per cent of the total revenues of the Philippine Commonwealth goes for educational purposes.

Uncle Sam launched his colonizing task as an experiment in democracy, and the representatives chosen to go to the Islands to carry out this program were, on the whole, persons of fine character. All of them endured inconvenience and discomfort, isolation and voluntary exile, and some of them paid the price of broken health or life itself for the success of the venture. The list includes teachers, judges, businessmen, constabulary and army officers, doctors, nurses and others whose work continues after them. The Christian missionary was contributing to the government's ideals and purposes by giving moral and religious tone to the entire undertaking, by strengthening the morale of officials and inspiring them with courage for a difficult task, by helping set high standards in such fields as medicine and education, and by forming the living link between the government agencies prepared to serve and the "little man" who needed the service.

Both the spirit and the work of the majority of American government representatives contributed to the success of the Evangelical movement. The missionary was relieved to a large extent of the responsibility of establishing schools, of founding a program of health education, of planning and supervising agricultural development, and of supplying similar services which the church sometimes must provide. Thus at the outset the missionary could

concentrate on his teaching, preaching and pastoral duties. Later he did organize a few schools, open some hospitals, and undertake rural reconstruction, but it was for the purpose of supplementing and implementing government facilities rather than of replacing them.



Progress in education illustrates pioneering aspects of American colonization. Representatives of the American government did not find much of an educational foundation for a system of public schools in the Philippines. The Philippine Commission, of which William Howard Taft was chairman, summarized the situation thus:

It has been stated that in 1897 there were in these Islands two thousand one hundred and sixty-seven public schools. The ineffectiveness of these schools will be seen when it is remembered that a school under the Spanish régime was a strictly sectarian, ungraded school, with no prescribed course of study and no definite standards for each year. It is stated on good authority that when the Spaniards came here, several of the tribes of the Philippine Islands could read and write their own language. At the present time, after three hundred years of Spanish domination, the bulk of the people cannot do this.

Until the American occupation practically all the education in the Philippines was under the control of the church. Dr. T. H. Pardo de Tavera declares that the only religious literature accessible to his people in those days were the *Novenas* and the *Pasións*. The *Pasión* was an account in verse of the passion of Christ and an abridged edition of the history of the church. The *Novenas* were

religious pamphlets, each dedicated to a certain saint and each containing a system of prayers which must be addressed to the saint in order to persuade him to perform his miracles.

An illustration of the ungraded, unstandardized, unorganized state of education referred to by the Taft Commission is the fact that there were universities in Manila before there were grade schools of any consequence there or elsewhere in the Islands. Santo Tomás had been founded in 1611 and is today the oldest university anywhere under the American flag. But an educational system cannot be effective if it concentrates on institutions of higher learning and makes practically no provision for elementary schools.

American administrators realized that better educational facilities were indispensable and in 1900 set up a Department of Public Instruction. Soldiers had been the first teachers, and after civil authority replaced the military, some of the better prepared among them continued in this profession. But the six hundred "Thomasites" who sailed on that United States transport were among the first civilian appointees who took over from the soldiers.

The seven-point educational policy of the government provided for a comprehensive modern school system for the teaching of elementary English; industrial schools for those who had acquired a fair knowledge of that language; all education under government control to be conducted in English; teachers to be brought from the United States; the establishment of a normal school for instructing Filipinos as teachers in English; the construction of modern

schoolhouses in the larger cities; and the complete separation of government schools from church control or support.



During the Spanish régime even the most elemental principles of health and public sanitation were unknown or neglected. The Spanish quarantine department was so lax that plague, cholera and smallpox in China or Japan usually meant epidemics of the same diseases in the Philippines. People died by the tens of thousands. Infant mortality was alarming. Sanitary arrangements even in the city of Manila were primitive and dangerous to health. The water supply everywhere was likely to be polluted. Artesian wells had not yet been sunk. No organized attack on disease had been undertaken.

Even after the American occupation, superstition contributed to the difficulty of the government in several realms, but perhaps its obstruction of progress is best illustrated in the field of sanitation and public health. An epidemic of smallpox swept over the city of Vigan in Northern Luzon in 1918. The health authorities erected a temporary isolation hospital outside the city limits. One night a crowd of people went out, set fire to the hospital, and burned it to the ground. A new one was built. When the epidemic was at its height, a soldier guarding the building said that he was not there to keep the patients from escaping—there was no one in it—but to frighten away the people who wanted to burn it.

For more than six weeks during that epidemic, processions marched through the dusty streets of Vigan carrying

lighted candles, singing songs to San Roque and petitioning him to save them from the disease. Little children, young people, old men and women, not only from the city itself but also from the near-by villages, formed lines about dark in various places and from then until daylight marched in processions, chanting their prayers. They stopped near the houses where the white quarantine flag announced danger, and asked the saint to drive away the disease; they kicked up the dust of the dry streets and breathed the germ-laden air; they tramped for hours until they were tired enough to drop, and then dragged their weary way home, fit subjects for the attacks of the disease. It was science versus superstition, and the combined protests of health officials, Catholic priests and Protestant ministers were of little avail.

Today the situation forms a striking contrast. The Bureau of Health of the Department of Public Instruction, organized under American auspices but now manned and directed by Filipino personnel, has divisions of administration, epidemiology, sanitation, hospitals and dispensaries, and maternal and child hygiene. Provision has been made for the collection of vital statistics, and careful programs have been worked out for the control of leprosy, malaria, tuberculosis and other preventable diseases. Sanitary engineering and industrial hygiene receive careful attention. Child welfare centers, school health supervision, public health nursing, instruction in nutrition and midwifery, provincial hospitals, a few leprosaria and sanatoria are additional features of the national program for health.

In many regards the mission hospitals and training

schools for nurses have set the standards for government and private institutions. The insular government now operates eighty hospitals where there are four thousand four hundred and two beds, and has more than a thousand dispensaries. The missions and churches have fourteen hospitals which pretty well cover the territory from Northern Luzon to Southern Mindanao. They also conduct a half dozen dispensaries in isolated parts of the Archipelago where neither doctor, nurse nor druggist would otherwise be available to treat the sick. Five nurses' training schools, to which only high school graduates are admitted, enroll several hundred girls each year. The number who have completed their training in these Christian schools in the past three decades has reached into the thousands. The services of these young women are in demand everywhere.



But it was not only in physical ways—road building, improved transportation, the stimulation of agriculture—that Americans pioneered in the Philippines. They shared their knowledge, their discoveries, their ideals, their hopes and their ambitions with the people among whom they lived. They undertook to develop both the natural and the human resources of the Philippines in such a way as to prepare the people for a free and independent existence. When we examine in Chapter Six the form that political freedom finally took, we shall understand why many of these Americans felt that Congress had let them down.

But they had not fought alone. As they struggled to combat fear, ignorance and superstition, they had the co-

operation of many intelligent, courageous Filipinos. Dr. José Rizal, to cite the outstanding example, had made fearless attacks on the attempts of the Spanish church and state to hold his people in ignorance that they might better oppress them. His novel, *The Social Cancer*, was widely read, and aroused a small but influential group among the educated class. The news of his martyrdom in 1896 was like a flame that spread rapidly over the Archipelago, igniting the masses and moving them to revolt.

In spite of the fact that a great number of the population was illiterate and non-cooperative, Filipinos had made notable contributions in practically every realm of human endeavor before 1898 and the inauguration of the new régime. The leadership which had longed for democracy welcomed the reinforcement that came from America, and without their help, their counsel, their understanding of the psychology of their own people, their sacrifice and their loyalty, the experiment in democracy would never have been able to survive.

Throughout the years Filipinos and Americans continued to pool their abilities in both church and state. The chapters that follow give illustrations of how they worked and what they accomplished. Protestants made striking progress through Filipino-American cooperation. Christian leaders in other lands have profited from the demonstration in the Philippines of what may be achieved through this kind of cooperation. The pioneering spirit discussed here may yet benefit all of Christendom.

❧ CHAPTER THREE ❧

THE ROMANCE OF A PESETA

AN AMERICAN EX-SOLDIER, A PAGAN TRIBE AND A Christian missionary are the chief characters in the romance of a peseta. The story took place just across the bay from Zamboanga, the soldier married the missionary, and the two of them converted the pagans. When we say "converted," we mean that they changed the entire lives and surroundings of this primitive community in Southern Mindanao so thoroughly that their own grandfathers wouldn't have recognized them.

The Subanos were a pagan tribe a quarter of a century ago. They knew so little about the outside world and had such inadequate means of getting in touch with it that they sold their only crop, rice, at one-fifth of its market value. They lived on fertile soil, free for the asking, but they owned not a foot of it nor did they profit by its productiveness. They were a part of the only Christian nation in the Orient, but Christianity meant nothing to them.

Then one day in 1914, S. D. Lommasson landed in Margosatubig, a port so named because water there dashed headlong down the mountains into the sea. The newcomer found a place to live in near-by Pangpang, from whence

he could minister to a community of the Subanos. He had been a soldier among them and liked them so well that when his enlistment expired he asked the Christian and Missionary Alliance to appoint him to work among them. Lommasson knew fertile soil and he saw it around him everywhere, but it was unclaimed and uncultivated. Not a coconut tree lifted its feathery fronds in air. Not a homesteader's hut sent its wisp of gray smoke into the fresh clear morning. No one had ever encouraged the Subanos to stake out claims on government land.

The ex-soldier believed that one demonstration was worth hours of talk. So he took out a homestead, fenced it well with woven and barbed wire, and planted coconut trees on it. The *datu* (head man) woke up, rubbed his eyes and said he wanted a farm like that. Lommasson helped him get it. The *datu's* son wanted one and acquired it in the same manner. His son-in-law came next. Everyone was catching the homesteading fever; it had become epidemic. Lommasson had no desire to go into the wire and staple business, but he had bought and sold fencing for the *datu* and his family, and he couldn't very well refuse the others. Unless he wished to become a hardware merchant, a kind of Scattergood specializing in woven and barbed wire, he had to figure out some way for the people to get what they wanted. And here is where the peseta¹ came in.

Mr. Lommasson had heard of a mutual credit association in Zamboanga, and at the first opportunity he found out how it was operated. Members who bought shares could pay two pesos a month, and at the end of five years the

¹ A peso equals fifty cents; a peseta, ten; a centavo, one-half a cent.

investment amounted to two hundred pesos. Interest rates were higher in those days than they are now. But his Subano friends were not oil barons; they couldn't pay two pesos monthly. In fact, many of them wanted to borrow money. So Lommasson took the Zamboanga decimal point, jerked it out of its smug place and set it down hard two seats to the left. There it remained. Thus two dollars became twenty centavos. And twenty centavos grew into twenty pesos in sixty months. In less classical language, Lommasson organized a mutual credit association and offered shares at a peseta each and loans at twelve per cent.

The mathematics of it was so simple that the most ignorant could understand—one peso, one month, one centavo. If a Subano had money to invest, that's what he got for it; if he borrowed money, that's what he paid for it. Here again demonstration proved effective, and after preliminary explanations the shares were "put on the market." In a short time enough were sold to guarantee the success of the venture. Once the value of it was demonstrated, the number of shareholders increased rapidly.

When the depression hit the tropics in 1930, the organization, then seven years old, was selling one hundred and fifty dollars' worth of shares per month and had a total of two thousand five hundred dollars loaned. As money became scarcer the sale of shares decreased, and those who had borrowed had difficulty in meeting their obligations as they fell due. But three years later when the association was refinanced, one thousand of the two thousand five hundred dollars had been paid, another one thousand dollars was good and of the remaining five hundred dollars

Mr. Lommasson estimated that only one hundred dollars was doubtful. The refinancing consisted of borrowing three hundred and fifty dollars at twelve per cent interest and of making arrangements to borrow another one hundred dollars if necessary.

What have the Subanos done with the money saved or borrowed through the aid of this mutual credit association? The bulk of it has gone into fencing, although some of it has been spent for plows and other farm implements. Here in a district approximately twenty-five miles long and extending back into the hills from seven to fifteen miles from the coast, the traveler can ride between hundreds of acres of coconut farms, all well fenced and properly cultivated. Where not a coconut tree grew twenty-five years ago, the farmers are now harvesting tons of copra.

While all this was being accomplished, other things were happening. Before the end of his second year at Pangpang, Mr. Lommasson had taken part in another romance, and he and his bride transformed his bachelor's quarters into their new home. Mrs. Lommasson, who was the missionary, was also a skilled seamstress, and in that isolated section began to do the tailoring for herself and her husband. Subanos who visited their home were attracted by the unusual colors and designs of the cloth she kept in stock, and invariably wanted to buy some of it. And it wasn't only the material they wanted. Chairs and tables, knives and forks, beds, bedding and numerous other articles necessary to the average home caught their eyes. Since there was no store in the entire community, the Lommassons sold what they could spare, and renewed their own supplies.

The news of those first sales, carried swiftly by village gossip, brought customers even from the farthest villages. The Lommassons had actually set up shopkeeping before they realized it. They belonged to a mission whose primary emphasis was on evangelism, and the young couple grew concerned about the situation.

"Night after night my wife and I prayed, 'O Lord, we didn't come here to run a store,'" Mr. Lommasson said years later. "But we saw how badly the people needed what we could supply them, so we kept on."

Within two years the sales had reached a point where it was necessary to secure a license to operate a regular store and to erect a building to house it. By 1921 the stock of goods was worth twenty-five hundred dollars and the average monthly sales had reached one thousand dollars. Then their daily prayer was answered. They found a reliable man who wanted to purchase the business and they sold out. But they had introduced to the Subanos many of the comforts of life, and the Chinese merchant who bought the business continued their policy of fair dealing.

That in itself was no small Christian service. In 1914 the few merchants who had any dealing with the Subanos practiced no golden rule, neither Confucian nor Christian. The one crop was rice. The Chinese bought this at ten centavos a *ganta* and sold it at sixty, a small profit of six hundred per cent. Lommasson determined to stop that. He went into the rice business, beginning by offering five centavos more than the merchants were paying. He might have driven them out of the field entirely, but he didn't want to do that. His competitors raised their offer to

twenty centavos. He then paid twenty-five and the merchants bought at thirty. This went on until the Chinese were paying a figure at which they could still make a fair profit, and then Mr. Lommasson dropped out and gave them the market. But he had taught the Subanos what their produce was worth and had ended the profiteering.

Perhaps the romance of a peseta shows only the by-products of Christian effort, though some would maintain that this type of service constitutes the highest expression of Christlike love. But there are other results—this community of Subanos has embraced the Christian life, has organized congregations, has built places of worship at its own expense, and now carries on an aggressive Christian program, financed by funds realized on those neat, well-fenced homesteads. Five years ago the Christian community had seven hundred and eighty-seven active members, three hundred and seventy-eight men and four hundred and nine women. As they practice only adult baptism, that figure did not include the children. Their Sunday schools enrolled one thousand three hundred and thirty-two. Their membership owned eight church buildings. No member of the church had less than fifteen acres of land, and some had as much as one hundred and fifty.



This account of the transformation of one community in the comparatively short time of a quarter of a century illustrates many of the needs of the rural population throughout the Philippines and one effective method of meeting them. The demonstration among the Subanos gave

special attention to economic improvement, especially agriculture; the betterment of home life through the introduction of new types of houses and furnishings; and the enrichment of individual and community life through evangelism and religious education.

But there are other rural needs and opportunities not suggested in our romance of a peseta. Health and sanitation, play and recreation, work for women and girls, adult education, and the problems of conflict between landlord and tenant are among them.

When Dr. Jorge Bocobo was inaugurated as president of the University of the Philippines, Senator Recto paid tribute to the rise of a barrio, or village, boy. A list of the birthplaces of prominent Filipinos of real ability and character who occupy positions of trust and responsibility in all branches of government, in education, social service, business and the professions would read like a gazetteer of obscure villages and unknown farms. All of these men have overcome great handicaps and have known deep need.

Those seeking practical methods of expressing their interest in the rural man can find near at hand almost every type of human need. The farmer lives under inferior conditions of transportation and communication. His roads are poor, his mail, telephone and telegraph service is inadequate.

He suffers handicaps in securing both academic and religious education. His children walk kilometers to school or remain at home in ignorance. They must be satisfied with second- or third-class Sunday and vacation schools and other Christian education agencies, or with none at all.

He feels the sudden terror of helplessness when serious accident or swift-striking disease brings death to his door. He and his wife fight the grim visitor alone.

He knows bitter economic defeat when disease attacks his animals and plants, when pests ruin his crops or when typhoons rob him of the fruit of his toil. He labors under heavy economic disadvantages. His debts increase. He has little or no money. His house falls into decay and blows down. His farm is mortgaged. At last he may lose all his property.

The women and the girls of his household receive no special attention, although some of their needs differ widely from those of the men and the boys. Cities, provincial capitals and even larger towns have child welfare centers, religious organizations, musical associations and athletic and other clubs for women and girls. But the barrios do not provide these activities.

Frequently his recreation is unwholesome because it is not properly supervised and directed. Barrios exist where even such games as volley ball are played merely to furnish opportunity for gambling.

Worship facilities are generally crude and uninspiring. Cities and towns boast of pipe organs and pianos, trained choirs and orchestras, well-educated preachers and carefully prepared orders of worship. Rural folk seldom enjoy these benefits.

The problems stated in this brief and sketchy manner challenge every individual and agency interested in the future stability of the Philippines. In them the church of Christ finds a special appeal. How does it attempt to do

its part in serving rural men at every point of human need? Has it caught a vision of its task as a community-serving organization?

The emphasis on rural work at the Jerusalem meeting of the International Missionary Council in 1928 and the visit to the Philippines of the late Dr. Kenyon L. Butterfield in 1931 gave the Christian movement there a keen appreciation of the needs and the opportunities presented by rural folk. During the past ten years special attention has been given to a program for the eighty-five per cent of the population who live in villages and on the farms. Dr. Butterfield explored three or four typical country communities, and assisted nationals and missionaries to work out methods of serving the rural people.



After his visit and as an illustration of how much the church can do for rural folk, Dr. Butterfield often described what he had seen at Guiljungan, on the island of Negros. That church owes its existence largely to one family. The story begins with "Old Lady" Malahay. Her neighbors called her that, and the term was one of respect and appreciation. She was past seventy when she joined the Protestant church, and she learned to read in order to discover what was in the book of her new religion. She was the mother of eleven children, grandmother of seventy, and great-grandmother of twenty. When she died in 1927 her oldest son was sixty-six.

Back in 1903 two of her sons who were students at Silliman Institute, one of the best-known mission schools

in the world, went home to Guiljungan for their vacation months and began to tell their friends about their new-found faith. The next year, in the home of the "Old Lady" and her husband, three hundred people were baptized. In 1909 the first chapel was dedicated. Since then this remarkable church has received a total of thirty-five hundred members. During the first twenty years of its organized existence, the average yearly accessions numbered one hundred and twenty. The poorest year saw thirty-four unite with the church; the best, four hundred and seven.

The two brothers whose student-preaching started this church have both become ministers. Restituto Malahay has been pastor of the congregation for twenty years. Eugenio has served several churches, and is now associated with his brother at Guiljungan. A few of the "Old Lady's" one hundred and one children, grandchildren and great-grandchildren have died, but many of them still actively support the church. They own land, have nice homes, and exert a wide influence throughout the section. When the Butterfield rural survey party visited Guiljungan in January, 1931, we found that the congregation was already working on a program of community service, but was eager for new ideas and suggestions.

In one conference with the leaders of the group, the discussion turned to landlord-tenant relations. It appeared that some of the members of the official board were not giving their tenants a square deal. What about the rents charged and the interest on debts? The men went into the subject seriously. Among the fifty persons present there were a dozen landowners, the rest tenants. An elder in the

church asked us if, in our opinion, they were treating their renters as Christians should. And what about the tenants' attitude toward the owner? Then seventy-year-old Doroteo Malahay arose and spoke in Visayan:

"I have tried to treat my tenants right. For many years I have not taken gleanings of the tobacco nor the nubbins of the corn which by right belong to me. I left them for the farmers. I wanted those men to prosper and to give to the church. But what have they done? They have given a peseta to the church and a handful of bills to the devil. They gamble. They spend their money foolishly. What shall I do now? I know what I will do. I'll put those men off my farms and get other tenants."

It was evident that the landlord-tenant question had at least two sides. But it was typical of the church that, before we left, the officials had organized a department of economic improvement to study this and other matters, and had voted that they considered it the duty of the landowners to experiment in new methods of agriculture and to pass on to their tenants the assured results of their experimentation.

The official board of this church is called a congress. Committees are named departments. The chief or head of each department reports at the monthly meetings of the congress. When the Butterfield party made its visit the church already had departments of elders, deacons, religious education and women's work. In order to extend their program of community service, they later organized departments of secular education, health, economic improvement, and play and recreation.



This is a Filipino church. Missionaries have contributed ideas and funds to assist its leaders, but its form of organization was conceived by Filipinos; its splendid evangelistic fervor is characterized by the directness and simplicity of Filipino faith; its fine, new building has been largely financed by Filipino funds; and its adventurous spirit in trying to serve the community is typical of the best Protestant Filipino who is not inhibited by generations of church traditions or fettered by the idea that a plan is dangerous because it is new.

The account of the Guiljungan church illustrates the ministry of one congregation to a rural community. But Dr. Butterfield had outlined a nation-wide program of rural reconstruction, and beginning in 1932 the National Christian Council emphasized the community serving opportunities of the church throughout the Archipelago. The most striking demonstration of this purpose of the Council is seen in the rural institutes it has promoted. These national, provincial and municipal short courses offer instruction in public and private worship, in health and sanitation, in economic improvement, in play, recreation and other social activities, and in methods of teaching illiterates.

One district where the Baptists work had municipal institutes in every town, reached an aggregate of ten thousand people, enlisted the sympathy and assistance of provincial and municipal officials, and gave the Protestant movement a standing in the community never before

enjoyed. A total of more than three thousand farmers attended a rural life institute held at the Lagangilang Agricultural High School in Northern Luzon. In addition to the thirty delegates from seven different municipalities, students of the school and hundreds of people from the villages of Lagangilang attended the sessions. From seventy-five to two hundred listened to the lectures and took part in the discussions day by day, and approximately fifteen hundred crowded the grounds for each evening's broadcast over a truck loudspeaker. Many other districts have conducted barrio institutes, but have not covered the territory so well. However, the Protestant church in the Philippines has made encouraging progress in awakening its leaders to the need of a rural-minded ministry.

The farmer is restless. He knows that he has not had a fair deal. He is looking for help. A few dangerous agencies offer him attractive solutions to his problems. In some communities communism almost has the standing of a new religion. Its doctrines of violence appeal to men and women to whom patience has ceased to be a virtue. Landlord-tenant relationships here furnish excellent soil for a peasant revolution. The seed has been planted in that soil by generations of injustice. The church may prevent the harvest if it sees its opportunity in time.

❧ CHAPTER FOUR ❧

IT IS MAGIC!

A MAZEMENT SWEEPED OVER THE FACE OF THE GRAY-haired, dark-skinned man, and his eyes widened with joy and bewilderment. "It is magic!" he exclaimed in an awed voice.

An hour before he had been an illiterate. Then Dr. Frank C. Laubach had asked him to look at some queerly shaped designs on a large chart and to repeat some unintelligible sounds after Laubach had uttered them. He did it because he respected the missionary, not because he understood what it was all about. And within an hour he was reading simple Magindanaw sentences. When he realized that fact, he was a new man. No wonder it seemed like magic.

Several years ago we took our class in the "Art of Preaching" to a country settlement to spend the week end. The students preached, criticized one another's pulpit work, conducted a Sunday morning worship service, and learned something about rural needs. On Saturday, after the group had prepared and eaten lunch, one of the young men began to teach an eighteen-year-old girl who could neither read nor write. He pointed to a picture, pronounced two-letter syllables, and asked her to repeat them

after him. Forty-five minutes later the two had finished the chart and the girl was reading complete sentences. We tested her recognition ability and were satisfied that in two more lessons of forty-five minutes each she would have a vocabulary of from three hundred to four hundred words and would be able to read the Bible or a newspaper.

This was not a new experience. We had attended a church service in the home of a minister among the Tinguians in the hills of Northern Luzon and had listened to a chorus of sixteen women singing from hymnals. We noticed, too, that the entire congregation took part in the responsive reading. The pastor told us that in six months he had taught all the members of his church to read and write.

The Protestant movement in the Philippines deserves credit for one of the most significant developments in adult education in the last century. Dr. Laubach, of the American Board Mission in Mindanao, developed the keyword system¹ of teaching illiterates among the Moros. The National Christian Council borrowed him for weeks at a time and helped him work out charts, train teachers, organize towns for literacy campaigns and thus popularize the movement. The Council also appointed Miss Maria I. Dayoan as its national director of literacy.

The Young Women's Christian Association secured one of Miss Dayoan's "graduates" as a teacher in an underprivileged section of Manila, and after a few months held

¹ Dr. Laubach gives an interesting exposition of this system in his book, *Toward a Literate World*. New York, Foreign Missions Conference of North America, 1938. \$1.75.

commencement exercises for a large class of men and women, all of them past middle age. Ministers, deaconesses, missionaries and students on vacation not only taught illiterates but trained them how to teach their friends who could not read or write.

Miss Dayoan traveled into many parts of the Archipelago to institute campaigns. One of her reports describes the methods she used, and tells of the enthusiastic response of the people:

In most places a public meeting is called, a big crowd gathers, and I speak about the illiteracy problem in the Philippines and give a demonstration of the teaching. . . . In one demonstration a woman was taught to read in twenty-five minutes. She was very much pleased and went home full of delight. Not long after she left, people came and flocked into the building. Many came because they wanted to learn the method so they could teach their brothers, sisters, parents and relatives. Others came because they themselves wanted to learn to read and write. . . .

The fact that I was unofficially representing the Federation of Women's Clubs enabled me to work with all sorts of organizations, Catholic and Protestant groups, as well as those connected with no church. . . . I have been successful in some places in having all the different groups in a town cooperate in the literacy work. . . .

Clubs have told me that they depend very much on the Evangelical Christians for making the work a success. They say that these people have the sacrificial spirit. . . .

The University of the Philippines, the national organization of women's clubs, and other civic and educational groups did a great deal to promote this work. And finally

the National Assembly took cognizance of this new method and movement by creating in 1937 the Bureau of Adult Education.



Any educational system which simplifies the learning process, makes it attractive and greatly reduces the time required to master the art of reading is a godsend to more than half the people of the world. Sixty-two per cent of the population on this planet can neither read nor write. In India, in China and in other lands hundreds of millions of these illiterates constitute one of the most difficult of our present-day problems in social reconstruction. When this problem is solved, many another closely related to it will also be well on the way to solution. For indebtedness, poverty, poor health, low physical vitality, superstition and fear follow close on the heels of illiteracy.

The illiterate can take advantage of few facilities which are offered for his improvement by the government and other agencies. He cannot read newspapers or books; bills of sale or rental contracts; post office or bank forms; railway tickets or government and police regulations; health advice or traffic and travel rules; aids for agricultural improvement or anything else.

He falls easy prey to loan sharks and tricksters. A Filipino farmer borrows fifty dollars at planting time at fifteen to twenty per cent interest, pays seventy-five dollars at harvest time, fifty next year, and is confronted the third year with a demand for a hundred dollars more. He has placed his mark on a document he cannot read, and has become the victim of his own ignorance.

Illiteracy dogs men's economic footsteps. But the ability to read and write gives them a fighting chance against debt and poverty. We once met a young bus conductor near Dansalan, in Mindanao, who had recently become literate and had passed almost at once from the ranks of the unemployed to a position of economic self-respect. His attitude toward life had undergone so complete a change that it could best be characterized by the words of that other illiterate, "It is magic!"

The importance of this drive against illiteracy can scarcely be overstated. Through it the Philippines has given the world something new in Christian missions. Hundreds of missionaries and nationals have found it a helpful and satisfying way of expressing their compassion for the oppressed and handicapped. The Christian mission is carried on among great masses of people whose economic and social environment makes it impossible to secure either the leadership or the financial support necessary for building an effective, permanent church. The removal of illiteracy puts the Christian community in a position to deal more adequately with its social and financial problems. Furthermore, the one-at-a-time technique of teaching offers unusual opportunity for personal witness to Christ.

This kind of education has far-reaching effects. The social order in the Lanao province of Mindanao, where the percentage of literates in a population of one hundred thousand has increased from five to seventy-five in the last six years, is an illustration. The ability of the Moro adults to read has made it possible to enlist them in many kinds of endeavor for their own social, moral and economic bet-

terment. These men and women stirred up the community on the subject of public health and sanitation. They investigated methods of improving the food supply and distributed seeds not previously cultivated in that province. They secured the services of a surveyor, selected a site for a hydro-electric plant and submitted a proposal to the government. They taught prisoners and lepers. They petitioned the central government for the right to vote, arguing that since so large a number of the population had learned to read, they knew how to use the privileges of franchise. An interest in international affairs sprang up, and when war threatened Europe in 1934, they drew up a peace plan, secured the signatures of sultans, *datus* and fifteen hundred other residents of Lanao, and submitted it to forty-five countries and the League of Nations.

They carried out many other educational projects of a local, national and international character—these Moros who had just learned to read and write. Their activities give a basis for interesting speculation on the future political, social and religious effects of adult education.

Inspired and perhaps somewhat embarrassed by the success of the church in this hitherto neglected field, the government decided to tackle the problem. On January 15, 1940, the *School News Review* reported that the Bureau of Adult Education, then only three years old, had organized four thousand one hundred and eleven adult schools and enrolled two hundred sixty-eight thousand seven hundred and eighty-nine persons in their classes. Although the main purpose of the Bureau at the present time is to wipe out illiteracy, the students are not only taught read-

ing and writing, but the duties of citizenship, the use of leisure time and a choice of trades for profitable employment.

The "magic" of the astonished illiterate who found himself reading for the first time is in reality the outcome of years of patient labor and trial-and-error experimentation. The same holds true for other efforts in the field of education. Both the government and the church have experimented with cooperatives for years. Unfortunately, the Bureau of Agriculture received a severe handicap when the legislature voted an enormous sum for loans to local rural credit associations, and selfishness and corrupt politics completely discredited a magnificent venture. That failure, involving bitter disappointment for thousands of tenant farmers who had been led to hope for financial relief, made Filipinos so skeptical of all credit associations that a long process of education and demonstration is necessary to restore their confidence.

Leaders of the Evangelical churches were slow in realizing the value of cooperatives, but in the last ten years they have done invaluable work in educating the people in this method, and in organizing various types. The Reverend Ernest Fry and the Reverend Alejandro Gube of the United Evangelical Church have experimented successfully in cooperative marketing. A few lay leaders have taught whole rural communities how to sell cooperatively, and have thus broken monopolies that held prices so low that farmers could not afford to raise their crops for what they received for them. A missionary of the Disciples of Christ, the Reverend Allen R. Huber, has organized a credit union

of one thousand one hundred members in fifteen chapters or branches. Shares amounting to twelve thousand five hundred dollars have been sold, and more than fifteen thousand dollars have been loaned. If these sums seem insignificant to the American reader, let him multiply them by five, ten or fifteen to get the equivalent figures for farms in various parts of the United States. This is the outstanding example of cooperatives in the Philippines, and its successful operation has won Mr. Huber a recognition in economic, education and government circles similar to that accorded Dr. Laubach for his contribution in the field of adult education.



Since the government program provided so thoroughly for primary, elementary and secondary schooling, the missions and churches, as a rule, did not attempt to enter that field. However, colleges, universities and professional schools have been established by the church in eight or ten centers with the primary purpose of training young people for Christian service and citizenship. While the curricula of some of these institutions should be revised to conform to the needs of the people today, the "magic" of education has been well demonstrated in them and they continue to enjoy a large measure of confidence and patronage.

Silliman University, founded as a Institute by the Presbyterians in 1901, was the first private school to open its doors after the American occupation. It offered primary, elementary and secondary courses, and placed emphasis on industrial training. Its students have shown the results of

excellent character education, and have given the institution an enviable reputation everywhere.

By 1938 the government recognized Silliman's status as a university. In addition to its grade and high schools, it had the following colleges: liberal arts, engineering, law, education, religion, business administration, science. The next year the total enrollment was over eleven hundred.

Many of our happiest missionary experiences cluster around Central Philippine College, the Baptist school at Jaro in the suburbs of Iloilo on the island of Panay. The campus is a beautiful one, with its tropical trees and flowers. Several of the twelve buildings, designed by a member of the faculty, were built by the students. A very real fellowship exists among the Filipino and American professors and the nearly six hundred young people. Perhaps the greatest thrill for us comes during a series of a week's chapel addresses when the auditorium is packed with high school and college groups. Many respond to the appeals that they make decisions for Christ, following the weeks of Bible study they have pursued in their classes. We have the joy of seeing as many as fifty young men and women pledge themselves during this special week to Christian faith and action.

As we leave the campus on one of the double-decker buses that run between Jaro and Iliolo and remember that the body was manufactured in Central's workshop, we are impressed anew with the practical, well-rounded education given in this school.

Twenty-five years ago missionaries had a vision of a Christian college in Manila, and at the request of the

boards in America drew up a plan for a million-dollar plant. But financial dreams failed to come true, and the plan remained for two decades in the files and in the minds of men in New York and in Manila. Then in 1935 a group of Filipinos and Americans, moved by increasing demands for a Christian institution of college grade for the Protestant constituency of Luzon, hit upon a way of securing what had been so long needed.

Union College was to become a demonstration of an important fact in mission policy. Dr. Enrique C. Sobrepeña, its president, has recently said: "Entirely apart from its functions as an educational institution, Union College is especially significant as a demonstration of how educational institutions under the auspices of Evangelical organizations may pass from being controlled and supported by missions and aided by nationals to being directed and supported by nationals and aided by missions." The plan was presented to the annual or biennial conferences and conventions of the churches in Luzon and approved by them. The boards in America could extend no financial assistance. But they gave authority to use some of their buildings and other facilities, and they backed the project with their moral support. The Philippine churches elected a board of trustees and the school opened in June, 1936, with two departments, elementary and college, and an enrollment of one hundred and thirty-six. Four years later the total was six hundred and forty-eight. The growth in attendance, in public interest, and in financial support has been remarkable. In 1939 the president wrote:

"Without a penny in its treasury when it was launched

as an educational institution, it maintains a budget for this year of around fifteen thousand dollars. (This amount does not include the value of services rendered free of charge to the institution)."



Soon after the inauguration of the Commonwealth on November 15, 1935, Tagalog was proclaimed the national language, and steps were taken to prepare for teaching it in the public schools. But Tagalog is not likely to displace English, which is widely used throughout the Islands. Filipinos have been enriched by this language, for it has enabled them to conduct commercial and social dealings across the tribal and geographical barriers within their own land, and it has broadened their horizons to include the world.

During the last decade of the American régime, the agricultural secondary schools suffered from neglect, and vocational training was not adequately emphasized. But a law was passed in June, 1938, authorizing the establishment of regional vocational trade schools and regional vocational agricultural high schools, and providing for their proper support and expansion. The Commonwealth government has acted wisely in this respect.

Missions and churches have carried on a limited number of successful primary, elementary and secondary schools. Experience gained in Baptist territory where for several years elementary schools were operated; in Manila where Union High School, organized in 1919, continues to thrive; in the mountains of Northern Luzon where the

United Brethren have two secondary schools, one in Lubuagan and one in Kiangang; and in several private high schools, such as the one successfully conducted in Maasin, Leyte, by Angel Espiña, and elsewhere by other Christian Filipinos, will stand Protestants in good stead if they must extend this service. The need will be great, and the opportunity for character education almost limitless.

This sketch of the educational facilities for training for Christian service in the Philippines is all too brief, due to the space limitations of this volume. But it gives rise to an important question: Do these institutions offer the kind of training now needed?

One of the functions of Christian education is to teach men the meaning of life, give them the tools to earn a living, and develop in them the initiative to undertake new ventures in a tradition-bound society. Tested by this standard, the Christian educational institutions in the Philippines have ample room for future development. A study of recent changes in the curricula of the colleges, and the introduction of such courses as that on cooperatives now offered at Union give promise of a hopeful departure from a system that incorporated many defects of American education and too few of its recent improvements.

All this self-examination for improvement, this ability to change cramping customs and toss aside hindering traditions foretell a day to come when we shall again hear from some totally unexpected quarter the exultant shout, "It is magic!"

❧ CHAPTER FIVE ❧

CONFLICTS AND TENSIONS

WE TRIED AN INTERESTING EXPERIMENT AT A young people's conference a few years ago. We were leading a forum on "Attitudes toward Other Peoples and Nations." More than a hundred persons—high school students, young women from a Bible training school, a sprinkling of preachers and deaconesses, two or three older Filipinos—took part in the discussions.

We wanted to avoid beautiful abstractions about "loving our neighbor nations" and the "brotherhood of man," so we presented seven questions, one at a time, not indicating what was coming next. For nearly two hours we had as many as half a dozen delegates trying to get the floor at once.

The questions were: How many of you live in towns or villages where there are foreigners? What nationalities are represented where you live? What foreigners are disliked most, and why? How is this dislike expressed? What is your attitude toward Moros, toward Negritos? Which do you like better, black or white Americans? Which attitudes mentioned or illustrated in this forum are right and worth conserving, and which are wrong?

The delegates lived more than a hundred miles from

Manila, the majority of them in small towns, and between forty and fifty per cent in villages where there were foreigners. Of these, Chinese were the most numerous, Japanese came next, and then Spaniards, Indians, Americans, Turks and Syrians.

We discovered that Chinese aroused the most cordial dislike, Spaniards won second prize, Japanese came third,¹ and Indians next. The number of Americans, Turks and Syrians was so limited in these particular communities that little animosity was exhibited toward them. The chief reasons for the dislike (many used the word "hatred") of foreigners were economic competition, insanitary habits, immoral practices, cruelty and injustice, and an attitude of superiority.

Chinese carry on much of the wholesale and eighty-five per cent or more of the retail business of the Philippines. Japanese compete with Filipinos in the trades, especially carpentry, fishing, engineering contracts, and in landscape gardening and farming. The ideas of the former regarding monogamy and personal cleanliness were commented upon; while the methods of the latter, notably the fishermen who destroyed the equipment of their Filipino competitors, caused no end of protest. The delegates paid their special respects to the cruelty and feeling of superiority of the few Spanish friars still on duty in these provincial towns.

Dislike, or hatred, finds expression in nicknames that cut to the quick. *Baboy* (pig) is an expression of contempt that never fails to get results. Mimicry, used everywhere

¹ It is likely that Chinese and Japanese have exchanged places now.

by Filipinos who delight in taking off the Chinese pronunciation of the dialects, sets many a merchant or his son to throwing stones or wielding fan knives. Economic boycott, physical violence such as stoning houses and shops, and social ostracism do the work when ridicule fails.

Moros, those "fierce" Mohammedans who live in Mindanao and Sulu, strike fear into the heart of the Filipino, and several young people in the forum were frank to admit it. But one young lady who had had three Moro classmates in Manila said her ideas about these people had entirely changed. She discovered, somewhat unexpectedly, that she liked them.

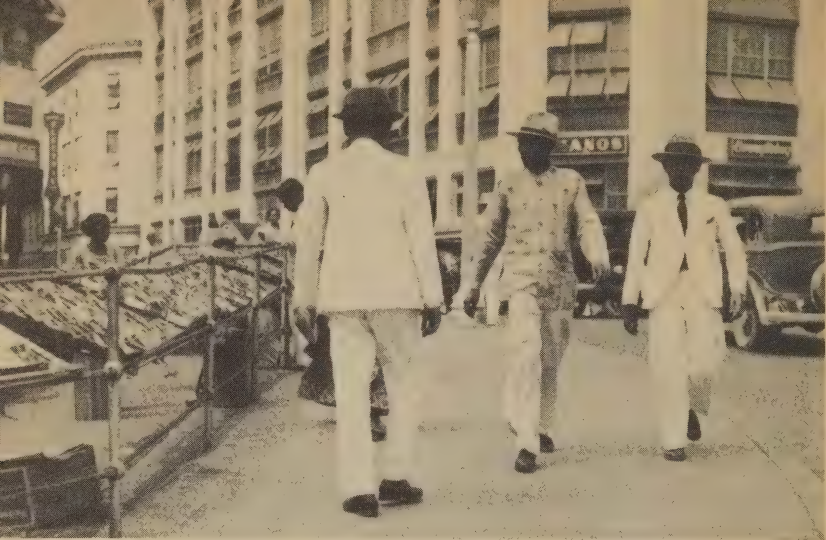
The sentiment unanimously expressed that Filipinos liked white Americans better than black ones surprised us. We had expected to find evidences of color distinctions to the advantage of the Negro.

Here were a hundred Christian leaders attending a four-day meeting designed to give them training for further service, and for more than an hour and a half a large percentage of them had been freely expressing their "hatred" of foreigners. Then the question was shot at them: "Which of these attitudes we have been discussing are Christian, and which are not?" The group was stumped. No one offered a reply. Had we been dealing in the blissful generalities so frequently characteristic of such discussions, this inquiry would not have been a poser. They would have answered glibly, no doubt, that we are all of one blood and must therefore love our white and black and yellow neighbors across the sea. But they had



Heacock's

The gate to old Fort Santiago still stands in the Walled City, a section where the ancient, musty atmosphere of the Middle Ages prevails in the midst of busy, modern Manila.



Methodist Board of Missions

Paved streets, pedestrians, concrete buildings, newsstands, bridges—all these evidences of a Twentieth Century city are found in the newer Manila which has grown up to a large extent following the American occupation.



Methodist Board of Missions



T. V. T. Pub. Corp., Manila

The carabao, or so-called water buffalo, is the work animal of the Philippines, a strong, lumbering, ungainly creature that must be allowed to wallow in a water hole after every few hours of work. Carabaos are here being used in preparing fields for the planting of rice.



Presbyterian Board of Foreign Missions

The Philippines is full of contrasts, and nowhere is this more pronounced than in the variety of people, their customs, dress and modes of living. The Moro bride, with her women attendants, is following the ceremonials of her Moslem ancestors, while the schoolgirl from a Christian home has adopted more modern ways.



Igorots are mountain people, strong, sturdy and individual. Until recently Christianity made little impression on them, but in late years such churches as the one at Bontoc have been spreading the Christian teaching among these pagan tribes.

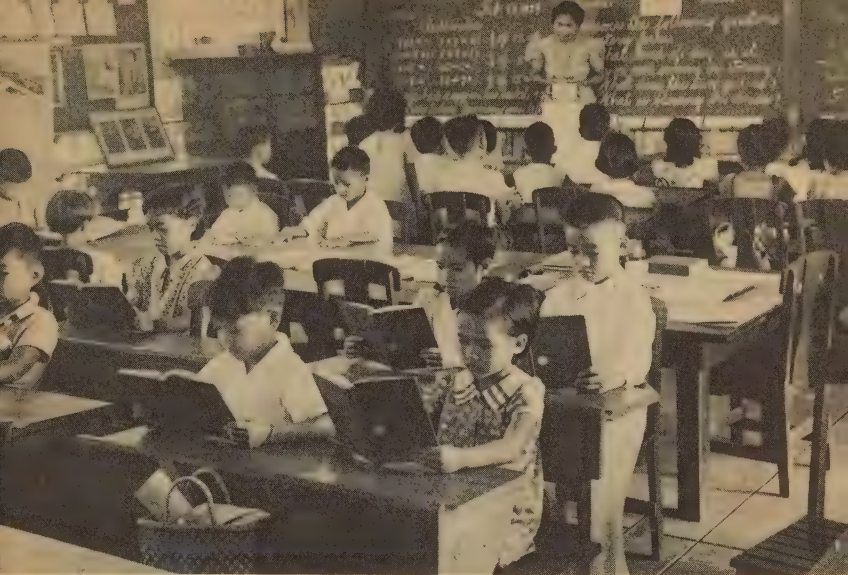
*National Council,
Protestant Episcopal Church*





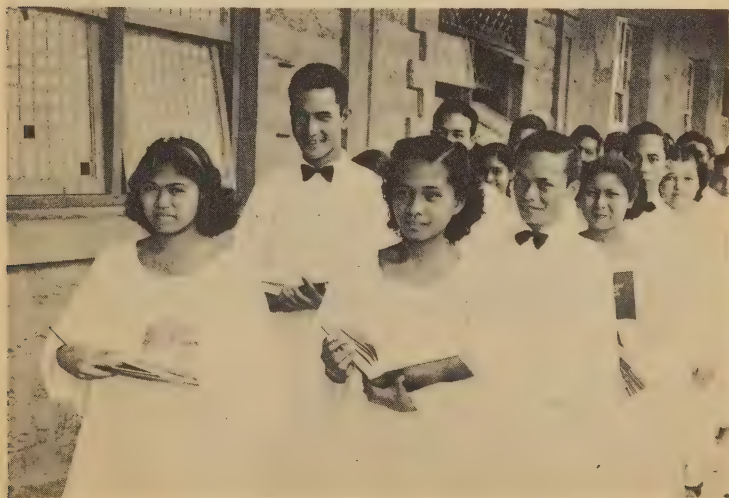
Photo Finishing Corp., Manila

Union Theological Seminary has made invaluable contributions to Christian leadership in the Islands.



Presbyterian Board of Foreign Missions

Beginning with the elementary grades, a student can now continue through his college course at Silliman University in Dumaguete.



Presbyterian Board of Foreign Missions



Mrs. Josefa Jara Martinez, general secretary of the Young Women's Christian Association, has given distinguished service in the field of social work and juvenile delinquency in the Philippines. She represented the Evangelical churches at the Madras meeting.



Methodist Board of Missions

Dr. Jorge Bocobo, former president of the University of the Philippines, is now secretary of the Department of Public Instruction in President Quezon's cabinet. He has been president of the national cooperating agency of the Evangelical churches since 1929.



*American Board of Commissioners
for Foreign Missions*

The attack on illiteracy, which Dr. Frank C. Laubach began among the Moros in this town of Dansalan on the island of Mindanao, has spread to many countries. His key-word method of teaching men and women to read has been adapted for a number of languages in Asia and Africa, and is a unique contribution of Philippine missions.





This is Salimpongo, and her story is on page 81. She lives in a typical country community where the houses are usually thatch-roofed and set up on stilts. When she was a great-grandmother Salimpongo became a Christian and began a new way of living.

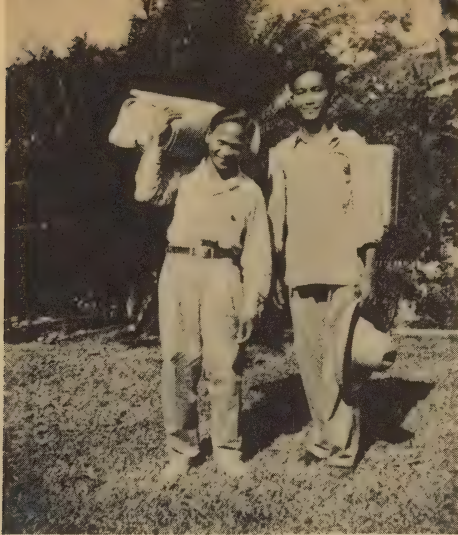
Photo Finishing Corp., Manila





T. V. T. Pub. Corp., Manila

Filipinos are a rural people, depending to a large extent on farming and fishing for their livelihood. It is unfortunate that many parents urge their children to find work in the cities, but the church hopes to train country boys and girls for leadership in their own communities.



T. V. T. Pub. Corp., Manila

Going to camp is fun in any language, and these young people are proof of that fact. Youth conferences, held in different sections of the Islands, represent one of the most successful experiments in cooperation carried on by the Evangelical churches.

T. V. T. Pub. Corp., Manila





American Bible Society

The Bible Society colporteur looks on with interest while his friend, now a Christian, shows



American Bible Society

The arrival of the American Bible Society truck is a signal for a town gathering. Many of the people are anxious to buy Bibles, and all of them listen attentively to the talk of the colporteur.



Fenno Jacobs, Three Lions

A typical political demonstration prior to the passage of the bill granting Philippine independence.

followed a process of investigation that removed all barriers of sea and mountain from between themselves and their foreign neighbors, and laid the problem of other peoples and nations on their main streets, in their school-rooms and front yards. They had spoken freely of the way they reacted to that problem, and of what they thought of those neighbors.

It took considerable effort to find among the attitudes or methods mentioned in the whole forum period one that could be called Christian. But at last a few came to the surface. "It is right and just to demand of foreigners who live in your village a standard of morals as high as the average of the community." "No foreigner has any right to introduce immoral practices detrimental to the citizens." "Fair competition should be permitted, but sabotage must be condemned." "Insanitary stores and homes endanger the lives of everyone in the neighborhood and should not be countenanced."

These principles, salvaged from the numerous suggestions, seemed acceptable to Christians. The young people frankly, although somewhat shamefacedly, admitted that the rest of the attitudes and methods smacked strongly of paganism and should be ruled out of every community. Two constructive ideas emerged. Filipinos should take the lead in organizing cosmopolitan clubs and drawing into them representatives of every nationality in the town. They should also inaugurate a less formal movement of social contacts through parties, private dinners and public functions to break down the walls of separation now so strongly built between themselves and their foreign neigh-

bors. A man doesn't look nearly so much like a *baboy* if you help him get out of his pen.

This record of the attitudes and reactions of one group illustrates the race conflict in a geographical area where little, if any, constructive thought has been given to discover what could be done about it. The members of that forum were probably typical of tens of thousands in similar sections. But there are other places where Filipinos have either taken the lead or cooperated in education to overcome race and color prejudices. As a matter of fact, the committee that planned the conference in which this forum was held belonged to that socially alert group. The Young Men's and Young Women's Christian Associations offer courses in inter-racial appreciation, and throw their dormitories open to persons of all colors and backgrounds. The Christian schools teach that every race can make its contribution to the cultural pattern, and place no racial barriers across their doors. And no more sincere fellowship or deeper friendship can be found anywhere than that of the Filipino Christian and his American colleague.



There are other conflicts and tensions in the Philippines besides those prompted by race or nationality. Often the man who works is resentful of his employer. The man who is governed frequently doesn't like his rulers. The tenant farmer sometimes hates the absentee landlord. The younger generation is more widely separated from the older than in Europe and America, because the social revolution in the Philippines has taken place in less than half a century.

We have progressed from carabaos to clippers in forty years!

Let us consider some of these conflicts. María Lopez y Castillo bears the family name of both her mother and her father. Juan Castro has only his father's family name. Until about seventy-five years ago, one-half of all the peoples of the world, counted by nations and tribes rather than by numbers, traced family relationships through their mothers. The other half reckoned their kinship through their fathers. María now combines the two while Juan follows the more recent fashion.

But whether María and Juan have received their names through patriarchal or matriarchal tradition, both are quite likely to find themselves in conflict with their parents and others of that generation. Some of the traditions and customs of the Filipino family work to the disadvantage of the individual. Recently a young man and his wife came to us for advice. They had been married a year and were the parents of a child about a month old. For nearly five months before the birth of their son, the wife did not know where her husband was. Her letters to him remained unanswered. Her brother had attempted to find him but had failed. At last, when the baby was about two weeks old, the mother's sister wrote a letter to the husband in behalf of the child and signed the baby's name. That brought the father back to his family.

Naturally the wife questioned his loyalty and love. Why had he apparently deserted her? He explained that six months after the wedding his father and mother, who strongly opposed the match, had threatened to kill him

if he continued to live with his wife. Therefore he had left her with her parents, had found work at good pay, but had neither written to her nor sent her any money. To all intents and purposes, he had deserted her. He admitted his neglect and gave as his reason the fact that his parents had wanted him to marry a woman who could bring him a dowry. He declared that he loved his wife and wanted to live with her. "But what shall I do about my father and mother?"

We said, "You are past thirty years of age. Your parents are poor and have no property for you. Neither are you giving them financial support. You have not even visited them since they drove you from their home. Do you think that your obligation to your father and mother is stronger than your love and your duty toward your wife and your son?"

The older generation all too commonly believes that a son or a daughter owes primary allegiance to the father and mother, regardless of other legal and moral responsibilities such as those involved in marriage. The demands of parents sometimes endanger the peace and happiness of their married children. In this case the man returned to his wife, and has been discharging the responsibilities of husband and father. But sometimes the situation doesn't work out so well.

The attitude of older people toward boy and girl relationships causes conflict. A young man and a young woman from the provinces came to Manila to go to school. The girl was twenty, the boy twenty-two. She lived in a dormitory where he was permitted to call at certain times

under proper chaperonage. At the close of the first year in school, both returned to their homes. During vacation the young man visited the town where the girl lived and called at her house. The parents were not in, but the young woman and an older married sister received him. He did not remain overnight, but came again the next afternoon, and a group of four or five went for a walk down the main street of the town.

The students from Manila held hands as they sauntered along. An elderly man, the uncle of the girl, heard about it and went immediately to the parents, insisting that the young people be married at once. In spite of the fact that both declared they had done nothing wrong and that an early marriage would ruin their plans for an education, and regardless of our best efforts to have the wedding delayed until the two actually knew their own minds about the matter, the uncle and the parents forced through the marriage.

The youth of the Philippines are deeply hurt by such evidence of the lack of confidence and faith on the part of their parents and elders. Suspicion and distrust cause tension between the younger and older generations, and create an attitude about friendship between boys and girls that is frequently unchristian.

However, the elders are not entirely to blame in every case. Youth has revolted against the conditions described, and has declared its independence of such parental interference with its life. But youth has not been sufficiently discriminating in its revolt, and has often assumed that a practice is wrong because it is old. This assumption has

resulted in a reaction against all parental control, and may lead to an individualism, defiant of every type of authority. Such an attitude would cause the breakdown, not only of family life, but also of the whole organization of society.



Another area of acute tension is that of landlord-tenant relationships. Eighty per cent of the people in the Philippines live on farms or in villages of two thousand five hundred population or less. They depend for a livelihood upon agriculture, household industries, fishing, merchandising, carpentry, blacksmithing and day labor on highways, in mines and as servants in homes. They constitute the backbone of the nation because of their numbers; because they produce the raw materials for life's primary needs—food, clothing, and shelter; and because of their physical vigor. The city is civilization's sick man, weak and pale. The country furnishes the rich blood for repeated transfusions to save his life. As the family everywhere forms the foundation of society, so the rural family in the Philippines upholds the entire social structure.

In spite of the government's real interest in the common man, its agencies frequently fail to reach him. Private and semi-private organizations contribute something to his well-being, but he is forced by circumstances to depend largely upon his own resources. As a result, the members of a rural family and the families of a rural community are closely bound together, both by ties of blood and by bonds of need. But the stress of modern life in the Philippines has strained and in some cases broken those ties.

Young people who leave home to secure an education seldom plan to return to carry on their life work in a rural community. Repeated conferences with parents in forty provinces over a period of eighteen years convince us that rural fathers and mothers want their educated sons and daughters to secure city positions. Group discussions with thousands of high school and college students lead to the conclusion that few country young people see any opportunity or challenge in villages or on the farms. Herein lies one of the gravest dangers to the social and economic life in the Philippines. If the condition of the farmer is to be improved, it must be done by men and women who have a rural background, a modern training, a sense of justice and the spirit of Christ. An agricultural nation cannot endure unless those who have been born, bred and raised in the barrios and on the farms return to their home communities to improve conditions for others living there.

The social unrest among peasants, who in some cases are little more than peons, has blazed forth in revolt. This is due to the fact that wealthy landlords have oppressed poor tenants for generations. During the Spanish régime the church and government conspired to keep the people ignorant and poor. But, as we have pointed out, American occupation brought general education, an appreciation of individual worth, and an understanding of elementary justice. The sons and daughters of farmers went to school, and helped their parents catch something of the new spirit of democracy. Finally the people worked up courage to ask that their wrongs be righted. Nothing happened.

Generations of suffering had made them patient, so they waited awhile before asking again.

When repeated petitions brought little or no relief, the smoke of smoldering discontent began to rise and, fanned by irresponsible leadership, finally resulted in a series of uprisings. In the Sakdalista affair among peasants not far from Manila the Philippine constabulary, untrained in non-violent methods of quieting riots, did the only thing they knew. They fired upon the men and women, killing and wounding many of them. The immediate difficulty died down, but the roots of revolution go deeply and may bring forth their bitter fruits at any time.

We believe that the duty of the church in this area of social tension is clear. Missionaries and churches in the Philippines, aided and encouraged by churches and mission boards in America, should select three or four well-trained Filipino and American Christians, release them from all other responsibilities, and ask them to live in one of these "hot spots" long enough to find a solution of the problem. It might take two years or ten. These men might have to neglect for a season some of the routine of their churches. But is that too high a price to pay in order that we may become ambassadors of reconciliation on behalf of Christ?

We are sometimes asked, "Is there a strong anti-American feeling among Filipinos?" The assumption is that the people would not want political independence unless they had suffered at the hands of the United States government, and consequently hated Uncle Sam and all of his tribe. Our reply is that there has seldom been any serious con-

flict between Americans and Filipinos. At the close of the "insurrection," as Americans called it, or the "war for independence," as the Filipinos preferred to term it, both groups set to the task of making a new nation in the spirit of peaceful cooperation. But any people worth their salt want opportunity to try their hand at self-government, and hence the sustained campaign for political freedom. With rare exceptions, everything that was said and written about Philippine-American relations was done in a kindly spirit, and on those occasions when political differences created misunderstanding and a degree of bitterness, they were expressed in non-cooperation rather than in deeds of violence or widespread anti-American feeling. Since the Commonwealth government came into control, Filipinos have urged Americans to remain in the Archipelago, and some have been placed in new positions of trust and responsibility in both church and state.

These conflicts in Filipino life will yield when the spirit of Christ is applied to the causes that underlie them. If the churches themselves had not been in conflict so frequently they could have demonstrated the Christian method and mind more persuasively. But the orders within the Roman Catholic church have often fought one another, the denominations within the Protestant church have sometimes engaged in unseemly competition, and both churches have been bitter rivals for the loyalty and support of the Filipino people. No group has been entirely at fault. All need to repent and to lead a new life in order to prove their righteous regret.

❧ CHAPTER SIX ❧

LIBERTY AND DEATH

PATRICK HENRY HAS PLAYED AN IMPORTANT RÔLE IN Philippine-American political relations. He has been quoted in schoolrooms and legislative assemblies there, and paraphrased in Congressional enactments here. Filipinos declared, "*Liberty or;*" Uncle Sam said, "*Liberty and.*" The freedom promised is political; the "death" implied is economic.

In effect, we have said to the Filipino people, "Here is your independence. The trade provisions of the Tydings-McDuffie Act are pretty tough. You may see the day when you'll have nothing to eat except hemp—but you can have sugar on it."

The United States has trained Filipinos for democratic government, but has not prepared them so well for economic independence. The Independence Act goes into effect on July 4, 1946, but its economic provisions are unbearable. There is an exchange of freedoms; the Filipinos swap free trade for a free nation.

In 1898 the Philippines sold her products to Asia, Europe and her Malay neighbors. The United States bought less than twenty per cent of her total exports. In 1940 Uncle Sam purchased eighty-seven per cent of all Philip-

pine goods sold abroad. Four years of partial and twenty-seven of complete free trade between the Islands and America changed the direction of the flow of Philippine products and dammed the earlier outlets of that stream.

The Archipelago has been governed for the last quarter of a century largely by Filipinos. They have held every kind of office from sanitary inspector to chief justice of the Supreme Court. They have served apprenticeships in the legislative, the judiciary and the executive branches of government. And now within the last decade they have written a new constitution and inaugurated the Philippine Commonwealth. Our government still exerts control over foreign relations, fiscal policies and certain judicial decisions through the office of the United States High Commissioner in Manila, the restricted veto power of our president, and the authority of our Supreme Court to review decisions of the Philippine Supreme Court in a limited number of cases. The Philippine Commonwealth employs American advisers for many branches of its government, but the administration of domestic affairs is in the hands of Filipinos. Some conception of the large number of departments in the Commonwealth may be gained from the fact that the forty-first anniversary edition of the *Manila Daily Bulletin* published on March 24, 1941, contains a "Directory of the Philippine Commonwealth" which fills ten full columns of fine print and lists only departments and the names of the most important personnel.

In the Philippine Commonwealth the president, vice-president and nearly all assemblymen are elected by popular vote. The president's cabinet is composed of the

vice-president, the secretary to the president, and nine department secretaries. Among the departments two of special interest are the department of national defense and the department of health and welfare. There is no secretary of war, no secretary of navy.

The legislature is unicameral. The judiciary department has a Supreme Court of seven members, a court of appeals, nine courts of first instance, ten "judges at large," eleven cadastral judges, and a court of industrial relations, besides commissions on public service and securities and exchange.

Provincial or state and city officials are elected by vote of the people.

For years Americans have been asking the question, Are the Filipinos ready to govern themselves? Filipinos *are* governing themselves. But the question for the future is, Can they *feed* themselves?

The United States has encouraged farmers in the Philippines to raise crops to sell in America, but has not insisted strongly enough that they grow what they need to eat. The Philippines exports more sugar than any other crop. It is the fifth producer of this commodity in the world, but sugar costs more in Manila than it does in Indianapolis.

Coconut products—the dried meat and oil—rank second. Hemp comes third. Tobacco and cigars are fourth on the list.

The Philippines produces rice, corn, livestock and fish for home consumption. Rice is grown in every one of the forty-nine provinces, but although the industry represents an investment of seven hundred and fifty million dollars and about four million people are directly dependent on

it, the country is not self-sufficient in the production of this crop. Supplemental supplies are imported from French Indo-China every year. The imports amounted to two and a half million dollars in 1936.

In some provinces corn takes the place of rice, but the combined yield of rice and corn is not adequate to the needs of the people. Thousands of acres not now under cultivation would produce abundant crops of either of these cereals.

Raising livestock and catching fish engage more people than any other occupation except farming. Fish and rice are the mainstays of the Filipino diet. But there is neither enough meat nor fish provided to supply the demand. The annual consumption of fresh fish amounts to about five million dollars, but in 1937 the imported fish cost nearly two million dollars.

The Philippines, an agricultural country, imports not only rice, meat and fish each year but also other farm products. In 1938 the Philippines imported from the United States milk, meat, flour, vegetables, fruits and nuts amounting to over seven million dollars. The Chinese have a cow that grows out of the good earth—the soy bean, from which a kind of “milk” of high nutritive value is made. But in spite of the lack of cow’s milk and other foods that contain vitamins badly needed in their diet, the Filipinos raise but few soy beans.

The Philippines grows a wide variety of tropical fruits. There are more than eighty kinds of bananas. But the dearth of fruit on the tables of the majority of the people accounts for much of the undernourishment and malnu-

trition. We have spent days at a stretch in farm communities where the only fruit we could get was the ubiquitous banana.

This statement of the situation shows that Filipinos have had their attention fixed on what Smith calls "money crops instead of sustaining crops." As long as the money continued to roll in from the sale of sugar, coconuts, hemp, tobacco, gold, hats, shells and forest products, cash was on hand to pay for imported foodstuffs and the situation was not so bad. But now the Tydings-McDuffie Act takes free trade away from the Philippines and checks the flow of ready cash that formerly made possible the purchase of foodstuffs from abroad.

It was Senator Tydings himself, co-author of the independence law, who first brought home to the rank and file of the Filipino people how serious would be the economic damage to the social structure of the Islands. In 1934, while in Manila, he pointed out the economic implications of independence. He gave practically no hope that the Philippines could expect trade privileges other than those her status as a foreign nation might command. He interpreted in terms of dollars the meaning of the provision that said the Philippines must pay duty on all produce shipped to the United States. Her receipts from such shipments during the three year period up to that time amounted to two hundred and sixty-one million dollars. But, said Senator Tydings, that figure would have been reduced to about forty-two million dollars had foreign tariffs been paid. The difference amounted to twenty-five dollars per family, and was sufficient to provide two

and a half months' salary each year at the current figure to one member of every family in the Philippines. Many families throughout the Archipelago do not receive that much cash in the course of a whole year.

The meaning of the trade provisions of the new independence law have begun to sink in. Even now, although trade conferences have resulted in some adjustments, economists contend that when independence comes on July 4, 1946, the sugar industry will be eighty per cent liquidated. Since 1920, sugar has been the leading export crop of the Islands, the value of the annual sugar shipments representing nearly one-half of the total exports. In 1936 sugar exports constituted nearly forty-six per cent of the total, exclusive of gold. The new law limits the imports of Philippine sugar to nine hundred and fifty-two thousand tons, nearly one hundred thousand tons short of the annual average, and leaves a United States market for only sixty per cent of the normal milling capacity of the centrals. This amount is valued at about thirty million dollars.

The sugar industry represents a total investment of approximately two hundred and sixty million dollars, of which forty-three per cent is Philippine, thirty-three per cent American, and twenty-three per cent Spanish capital. If four-fifths of this is wiped out, the whole economic structure may totter and fall. And the story of the coconut industry would come to an equally dismal close. Robert Aura Smith points out in his book, *Our Future in Asia*, that ten out of every sixteen persons in the Philippines depend upon these crops.

The injustice in the Independence Act lies in its failure to give the Commonwealth government of the Philippines adequate time and assistance to make its transition from money-producing to food-producing agriculture. The time limit set by the Tydings-McDuffie Act was ten years. It is now proposed that it be extended sixteen years, thus giving the Philippines until 1961 to get ready to bear the burden of paying full foreign tariffs on all products sold to the United States. That proposal has much to commend it, and it might well be written into the law.

But our government has adopted a peculiar method of helping Filipinos change from an economy of comparative plenty to an economy of poverty. The United States is remitting to the insular government between fifteen and twenty million dollars annually from excise and processing taxes imposed on coconut oil and sugar. This subsidy increases the operating budget of the Commonwealth by one-third. With every intention of helping the Philippines adjust to an economy based on a total income that will be fully fifty per cent less than normal, and insular revenues that will be reduced approximately sixty-five per cent, our government has boosted the budget thirty-three per cent and induced a spending spree in the Philippines. It looks like the old American custom of giving a condemned man everything he can possibly eat the morning of his electrocution.

What can American Christians do about the situation? They can learn what is back of all the talk about independence. They can find out what the Tydings-McDuffie Act actually says. They can get answers to such questions

as: Aren't the Philippines already cut loose from the United States? Do we still have any legal responsibility for the Islands? Have Filipinos given up their desire for political freedom?



There is a close parallelism between the progress in the Philippines from the political status of a colony to that of a Commonwealth, and the ecclesiastical development from a mission-centered and a mission-controlled to a church-conscious and a Filipino-guided Christian movement. Both have passed through four stages, roughly speaking, but political devolution started earlier than ecclesiastical. During the first stage, the plea for absolute and immediate independence was pretty largely a political slogan. The words slipped freely from the tongues of campaign orators. They meant little to the limited number of Filipinos who enjoyed the franchise in the early days of American occupation. We do not charge the principal political leaders of the Filipino people with insincerity. They hoped for the day when their country would stand on its own political feet, but they did not expect to see that day at an early date, nor did they want to attain the goal too quickly.

The second stage in the progress from the status of a colony to that of a Commonwealth was marked by patriotic concern on the part of an increasing number of educated Filipinos. Men and women who were not primarily interested in political propaganda believed that Filipinos could make worth-while contributions to the sum total of

civilization better as an independent nation than as the colony of a world power. Uncle Sam had been a kindly, fatherly sort of person in his dealings with the Filipinos, but there was a psychological element in this paternal relationship that caused a feeling of frustration on the part of his protégés. The generation that had laboriously read in a foreign tongue the story of the Boston Tea Party, that had eagerly followed the Father of his Country through the vicissitudes of the War for Independence, that had repeatedly declaimed, "Give me liberty or give me death," that had committed to memory "Four score and seven years ago"—that generation now held positions of responsibility in public and private life everywhere in the land.

This patriotic concern spread rapidly from about 1915 to 1935, and when the United States Congress passed the Hawes-Cutting Bill in 1933 granting independence to the Philippines, a large part of the population celebrated the event with an enthusiasm based on considerable knowledge of what was involved.

The third stage in this development was marked, first, by unbounded joy because political independence had been promised, and later, by the sober realization that it would become an actuality much earlier than anyone had supposed. When the representatives of the Philippines government returned to Manila from Washington where they had worked incessantly for the passage of the bill, they discovered that if they had really brought home the bacon, it wasn't considered fit to eat. Senator Manuel Quezon led a vigorous campaign against its adoption. There was bitter

debate and a sharp division of opinion, resulting finally in the rejection of the law by the Philippine legislature. But when Quezon himself came to the United States, campaigned for a revised law and, in 1934, secured the Tydings-McDuffie Act, he had not won a great victory. Only one of the three major objections to the rejected measure had been eliminated from the new act; namely, the withdrawal of American military forces when independence should become a fact.

But the Commonwealth government was inaugurated on November 15, 1935, Mr. Quezon was elected the first president under the new constitution and, on the whole, the Filipinos were satisfied and happy.

Then came the fourth stage. There was a reaction when the provisions of the independence law became known and its heavy responsibilities began to unfold. The first of these responsibilities were economic, and Senator Tydings, as we stated above, translated them into pesos and centavos. It appeared that Uncle Sam's altruism had not only been tinged but rather badly discolored by financial self-interest. There were legislators of unimpeachable honesty whose motives were straightforward. But dairy farmers, men with money invested in Cuban sugar, beet growers, people who had cottonseed oil for sale, and a few other assorted Americans had suddenly developed a deep love for the Filipinos and wanted them to be free. The secret of this concern might have been found hiding in the competition Philippine money crops were supposed to be giving certain United States agricultural products. The Philippines had had free trade with the United States, in

part since 1909, and in full since 1913. It would be profitable for the United States to offer a free nation in exchange for that free trade.

An examination of these economic implications helps us understand why some of the earlier enthusiasm for political freedom has passed away. The Sino-Japanese War has done nothing to revive it. Japan's fierce aggression into the territory of the Filipino's huge and peaceful neighbor has written large question marks in the mind of every thoughtful citizen of the Philippines. As the policy of "the new order in Asia" has taken more definite form, and the plans for its extension to the south have become more evident, various proposals have been made for a continuation of Philippine-American relationships beyond the date set for independence. A dominion relation to the United States has been proposed. Some have suggested that the date for complete independence be postponed, and that the United States continue her responsibility for the protection of the Islands. But the administration has repeatedly announced that it is preparing for July 4, 1946.

When the Commonwealth government was inaugurated it was the hope of all who were sympathetic with the policy of ultimate independence that the League of Nations, the Kellogg-Briand Pact, or some other form of international guarantee would insure the integrity of the Philippines and protect its people from any nation with dreams and hopes of conquest. The last five years have shown how weak and broken a reed that was. And the world situation now still further complicates the problems demanding solution by Filipino leaders.



The church frequently stimulated and gave impetus to the desire for independence. Protestants believed and taught that not only the spirit but also the principles and the techniques of democracy have their roots in Christianity. They said that while Jesus did not originate the democratic ideal but inherited the spirit of democracy from the great socially minded prophets, he did both proclaim the ideal and exemplify the spirit in his teachings, his attitudes and his character. He made democracy attractive by setting forth his principles in a clear and simple manner. He made it effective by living what he taught.

These Evangelicals gave the Filipinos access to the Bible. They taught them that they had a right to direct and immediate approach to God. They insisted that every member of every church should have a voice in the conduct of Christian affairs.

Thus while the church in the Philippines did not say that democracy equals Christianity, its representatives did contend that Evangelical Christianity had promoted the spirit of democracy, taught its ideals and given practice in its techniques. Furthermore, while some of the missions and a good many of the missionaries took the attitude that they would not "meddle in politics," others openly declared their sympathies with the hopes and aspirations of the Filipino people, and urged them to make the inner as well as the outer preparations for political freedom. Evangelicals, therefore, are now in a good position to help solve the problems that have arisen, first, out of the economic

inequalities of the Tydings-McDuffie Act, and second, out of the general world situation.

The church has a stake in this situation, because of its inherent interest in the welfare of the people. Furthermore, Protestantism must broaden the base of its financial support in order to serve communities where men live on a bare subsistence level.

The interdependence developed between the Philippines and the United States during the last four decades is reflected in the record of the trade between the two countries. The economic provisions of the Tydings-McDuffie Act seriously endanger this reciprocal relationship. Representatives of American churches met in a conference in Washington, D. C., in April of 1940, and outlined a program for Christian action in the Philippines for the next ten years. The time set for a joint conference of representative Americans and Filipinos, to give further consideration to the economic adjustments necessary to protect the Philippines after independence goes into effect, is 1944. The conference in Washington agreed upon the following statement as a summary of the situation:

Economists are quite generally agreed that the present Independence Act through its export taxes and tariff duties will adversely affect Philippine social, economic and political conditions. It is also clear that future plans for social and religious activities in the Islands on the part of the Evangelical churches and missions will be curtailed.

A resolution on the economic relations between the United States and the Philippines states a principle, and outlines certain steps for its implementation. It reads:

We believe the government and the people of the United States may take justified pride in what has been accomplished in the Philippines. We recognize the Commonwealth of the Philippines as an important outpost of democracy, a Christian nation where Protestant ideals have taken deep root. In the continued well-being of the Philippines, the United States has a great interest. Political independence will come in 1946, but it is widely acknowledged that the trade provisions of the independence law will radically and adversely affect the economy of the Islands. This economy has been built on the basis of favorable trade relations with the United States. Any serious blow to the economic structure of the Philippines will discredit a great experiment, set back the promising new life of the Commonwealth and discourage the growth of world community.

The conference, representing mission boards deeply concerned for the future welfare of the Islands, urges:

That the organized Christian forces of America place the weight of their influence behind all elements working for Filipino-American relations based on common justice and the golden rule.

That the United States government enter the trade negotiations of 1944, already authorized by both governments, with a conscious purpose to revise any provision for trade relationships after 1946, which seriously threaten the good of the Philippines. Adjustment and not liquidation should be the principle followed.

That the mission boards and the churches endeavor to educate their constituency for the creation of an informed and sympathetic public opinion on this matter.

The United States should not become involved in war to protect her economic interests anywhere in East Asia.

But if America withdraws from the Philippines, as some are now urging her to do, before the date set for independence, she may expose the Filipino people to conquest by Japan. It seems evident at this writing that Japan's policy for a new order in East Asia depends upon the outcome of the war in Europe. If the Axis powers should win a crushing victory over Britain, Japan may be encouraged to continue her southward expansion. Her sense of messianic mission and her political ambitions would probably include the Philippines within the boundaries of her new empire. She would not only exploit the natural resources, but would also demand that Filipinos observe patriotic ceremonies contradictory to their traditional worship of God. Our government's experiment in democracy would thus be brought to an untimely and inglorious end.

Christian Americans should help Congress to understand and discharge its moral obligation to the Filipino people by changing the present law so that it will not carry its disastrous implications for Philippine economic and social life. Such an expression of Christian fellowship in international relations would give substance to the dream that some day the Christians of the United States and the Christians of the Philippines may unite with Christians in other lands bordering the Pacific to usher in a new order based on justice, righteousness and Christian love.

❧ CHAPTER SEVEN ❧

A PARABLE OF A LADDER

GREAT-GRANDMOTHERS DO NOT USUALLY TAKE PART in ladder-climbing contests. But Salimpongo did. The ladder, made of bamboo, had twenty-five rungs, and it was so difficult to ascend that the best climbers took three months to get to the top. It wasn't a long ladder either, for when it was set up in the Sunday school room it reached a point only about five feet from the floor. The reason it was so hard to climb was that each rung represented one or more passages of Scripture, and no one could progress an inch until he had committed them to memory. Many in that group of fifty couldn't read a word, which made the climbing still harder. Only ten decided to undertake it at all.

Salimpongo, the great-grandmother, couldn't read, but that fact didn't daunt her. She was an unusual person. If she hadn't been, she would never have killed two of her servants in her pagan, unregenerate days, choking them to death with her own hands. Neither would she have eagerly accepted new ideas, such as the astounding one that God gave his son for great-grandmothers who had choked servants to death. But she heard and believed that amazing news. Ten years previously, at the age of sixty-

six, she launched out on a new life, based on the belief that God's power would carry her through.

If she had not been an unusual woman, Salimpongo would have paid no attention to the constabulary lieutenant when he urged the people to plant cotton. But she listened to the advice, planted the crop, cultivated it, picked it, plucked it into shreds, rolled it into threads between her bare palms, and wove herself a skirt that was the envy of all the other women around. That's the kind of a great-grandmother she was.

Salimpongo tackled the ladder with the same vim she had put into the cultivation of cotton. She talked those passages of Scripture everywhere she went until she could say them in her sleep. Sunday after Sunday members of that group of ten climbers tried to get to the top of the ladder, but not one of them could make it. Then one day the old lady began at the bottom and negotiated every one of the twenty-five rungs without a slip. She had won! Second and third honors went to members of the family, to whom she had incessantly recited those passages for three months.

The experience of Salimpongo with the bamboo ladder is a parable of the growth of the Protestant church in the Philippines. Evangelicals have had many barriers to surmount, but they have often reached the top on the strong support of the Scriptures. In the last forty years nearly four million copies of the Bible or portions thereof have been distributed. Protestants realized at the very beginning that Filipinos needed free access to the source book of the Christian faith. That privilege had been denied

them prior to 1898. Before the American occupation it was unlawful to take the Bible into the Philippines. A Christian businessman had smuggled in some copies, but those who read them did it at great risk.

The missionaries' task of creating a new kind of Christian would have been exceedingly difficult without the cooperation of the Bible societies. First the representatives of the British and Foreign Bible Society and later those of the American Bible Society made the Scriptures available in Spanish, English and the vernaculars. The translation, manufacture and distribution of millions of copies have not only made the Protestant Philippines deeply interested in the Bible, but have influenced the Roman Catholic church there to commend and use the book. Formerly that church taught the people that it was dangerous to read the Bible, and Bible burnings gave Catholicism a worldwide publicity which it did not enjoy. But in recent years official translations of the four Gospels and other books of the New Testament have been made and distributed by the church.

This emphasis on the importance of the Bible has created a growing demand for copies, and those who sell them have many interesting experiences. Serving for three years in the agency of the American Bible Society, we had opportunity to train more than six hundred ministers, deaconesses and laymen in the elementary principles of Bible distribution. We also enjoyed an occasional field trip with the truck colporteur.

One beautiful evening a large crowd of men and women, boys and girls, gathered on the plaza of the

northernmost provincial capital on the island of Luzon. The center of attraction was an enormous truck with the words, "The Light of the World," prominently displayed on its sides. A radio inside was broadcasting secular and religious music. A man who was in charge of the truck announced the numbers, and now and then addressed the listening hundreds through the microphone. He told them that inside the car were shelves and on the shelves were books: books of poetry and prose, public and private correspondence, debates and orations, biography and history, songs and wise sayings. By now more than a thousand people were listening to him describe the Bible in this way, preliminary to magnifying its spiritual message. When interest had been aroused, the sides of the van were lifted and business began.

That scene has been enacted in many localities. We once overheard a conversation in a village not far from Manila when the truck stopped there for a night and a day.

"Is that the cheapest one you have?" a young farmer asked the truck colporteur as he paged through a two-peso (one dollar) Tagalog Bible.

"Yes. That book is well bound and clearly printed on good paper. All the work was done in Manila. Do you know of any other similar book made in the Philippines that you can buy for even three times that price?" They talked in dialect, and an interested group took in every word.

"The price is all right. It is really very low. I want the book badly, for I have never owned a Bible. But I haven't any money."

He told the truth. The total cash in the twenty homes of that village probably amounted to less than a dollar. We had learned that early during our visit.

So the colporteur said, "But you have some produce, haven't you? What grows on your farm?"

"I have a crop of corn. Will you take roasting ears?" the farmer asked eagerly.

The colporteur agreed to barter Scriptures for corn, and allowed him the local market price of two centavos (one cent) an ear. He found twelve in his lowland field that evening and started off early the next morning to get the rest from his farm in the hills. He returned about sunset, a bamboo carrying-pole on his shoulder, ears hanging in pairs from each end. He said the corn had not all reached the milk stage yet, and he had had difficulty finding this load. He had seventy-six ears. Twelve short. The agent and the salesman exchanged significant glances. A Tagalog Bible went at a twelve-ear reduction!



We referred previously to smuggled Bibles. Two Filipinos who read one of these "unlawful" volumes caught the spirit of Protestantism before any American missionary had set foot on their shores, and were destined to open many doors to the new interpretation of Christ's message. Dr. James B. Rodgers of the Presbyterian church reports that when he landed in Manila on April 21, 1899, the representative of the Bible Society introduced him to Señor Poblete, and Señor Poblete to Señor Zamora, and two openings were ready within forty-eight hours.

The church has had a healthy growth because it has used the Bible in an intelligent, effective manner. It has grown rapidly because its members have had a passion for telling the story of Christ. Protestantism has borne constant, enthusiastic witness to its faith, from those Sundays in the spring of 1899 when Bishop James Thoburn and Dr. James B. Rodgers preached their first sermons in Manila to recent years when simultaneous, nation-wide campaigns of evangelism have presented the claims of Christianity to all classes and groups.

Bishop Thoburn conducted a religious service on Sunday, March 3, 1899, in the *Teatro Filipino*, and two months later Dr. Rodgers held a meeting in the home of Señor Paulino Zamora. Paulino's son, Nicolas, was to become a brilliant preacher in Tagalog. Within five months several persons had responded to the appeals of Zamora and Rodgers, the first communion was celebrated in the Zamora home, and nine men and women were baptized, Nicolas among them. He was soon ordained to the ministry and preached for the first Protestant church in the Philippines, a Methodist church, organized by Chaplain Allenworth, a Baptist, and housed in a building for which Captain Plummer, a Presbyterian businessman, had contributed a thousand dollars.

The next year a remarkable opportunity came to Dr. Rodgers through the medium of a newly organized political group, the Federal Party. These men were bitterly opposed to the friars and the Catholic church. They believed that the United States would soon withdraw from the Islands, leaving them at the mercy of Catholicism, and

their party was established for the purpose of keeping the American government in and the Roman church out. They wanted to make Protestantism the official religion of the party, and approached the missionaries with that proposition. Of course they were informed that no such alliance was possible, but they were earnestly urged to give their personal allegiance to Christ.

The leaders then arranged to have Sunday services in a large theater in Manila, and beginning in February, 1901, hundreds crowded the building every week. Dr. Rodgers preached in Spanish to some of the best minds in the Islands. He had full control of the services and conducted them as he wished, but a board of twelve Filipinos took charge of all other arrangements, raised the money needed, paid all bills, and kept the meetings constantly before the public. The owner of the theater did not charge for the use of the building. These services continued a year and a half, and then were transferred to a church which had been erected near by. Protestantism thus gained access into Filipino circles where it might not have reached for years by ordinary methods.

Outdoor evangelism has always been popular. Let us take you to such a meeting in a little town of three thousand people fifty miles from Manila, five from a railroad. It is a beautiful moonlight night. The clumps of banana plants, the graceful coconut palms, the *nipa* houses nestling among them, the feathery bamboo swaying in the gentle breeze along the narrow streets make an ideal setting. Voices loud and strident during the heat and work of the day are now quiet and subdued. Even the dogs, the

ever-present, Cassius-like dogs, have forgotten for a while to bay at the moon or to howl a hungry message to their neighbors in the next town.

It is eight o'clock. Three men come out of a house and start across the public plaza. One carries a carbide lamp, lighted; another has a small table; the third bears a folding organ upon his shoulder. Several small boys, eager with curiosity, follow them to the center of the green. A few loafers, sitting at the door of the *casa de municipal*, slowly arise and saunter over toward the light. Young men walking along the street turn their footsteps in that direction. A policeman or two make themselves comfortable upon the grass. The town president stands in the background chatting with some of his friends. The organist arrives and takes her place at the harmonica. More than a hundred people have gathered. A hymn is announced, the organ sounds the opening chord, and all who know the tune join lustily in the singing.

More people arrive. Farmers, returning home late from tilling their fields, see the crowd, hear the singing and stop to listen, entirely forgetful of supper. A group of girls come to the outskirts of the gathering and take their stand in an inconspicuous place. An enterprising market woman, determined to lose no opportunity of selling her wares, sets up a lighted candle on the end of a bench and is soon disposing of her candies.

An American missionary now steps forward and begins to sing. Even the young people at pianos in the aristocratic houses near by stop to listen, then come to the windows and finally descend the stairs and mingle with the rest.

There are, by this time, four or five hundred people sitting and standing near the speaker's table. The sermon begins. It is a discourse about "The Bible, the Book of Democracy," an appeal by a Filipino to Filipinos to study the book and to shape their lives by its principles. Most of the listeners do not belong to the church of which the speaker is a member. He and they represent two widely separated theories of religion, but they give him respectful attention. Once they might have driven him out of town or thrown him into jail, but such scenes as this have become a part of Filipino life as the spirit of tolerance and open-minded inquiry have spread.



The methods and results of the evangelism carried on by the Baptists, the United Brethren, the Disciples of Christ, the Congregationalists and other groups show that the witness of the church has received primary attention. Men have always "preached for a verdict," and the church has used education, medicine, social service, rural reconstruction, preaching, the ministry of music, pageantry and art to win Filipinos to Christ.

The teaching function of the church has been expressed not only through the Protestant schools described in an earlier chapter but also in Sunday schools, Bible study classes, daily vacation Bible schools, and weekday religious education. In the dry season children gather in large groups under the trees to hear Bible stories. There is nearly always a fringe of adults listening in.

An interesting type of educational evangelism was de-

veloped. Teams visited every home in a town to sell Bibles, to talk to the men and women about accepting Christ, and to secure decisions wherever possible. An evangelistic service was held every evening, a week in each place. The Central District of the Methodist church reported in 1917 that thirty teams had talked to sixteen thousand persons, recruited one hundred and fifty for the Sunday school, secured one hundred and thirty-eight new members for the church, and sold nine thousand copies of the Bible.

In Laoag, Disciples missionaries enlisted members of the Sunday school to form into groups and each Sunday afternoon conduct classes by roadsides, in yards or in homes. People who could never be persuaded to go to a chapel, drank in everything they could hear across their neighbor's fence. The attendance in these extension classes reached an average of nearly two thousand during the three-months dry season.

The Protestant barrio represented an effective educational method peculiar to the Baptist field. To escape intolerance and persecution, a group of Evangelical Christians in and around Jaro, Iloilo, moved away and started a barrio on government land. This community, entirely Protestant, grew until in 1906 it numbered seven hundred. The people lived together happily; they were at peace; their standards were high; their example infectious. By the close of that year, twenty such barrios were related to the Jaro station.

The daily vacation Bible school movement has flourished in the Philippines. In 1940 six hundred and eighty-five schools enrolled over twenty-eight thousand pupils under

the instruction of one thousand and seventy-seven teachers. Both denominational and inter-church institutes give training each year, and there is now a large corps of well-trained leaders.

But all has not gone smoothly during the last forty years. There have been obstacles as well as favorable elements, headaches and heartbreaks as well as hymns of joy.

The chief obstacles in the way of the Evangelical churches have been: the Roman Catholic power of wealth and numbers; the hold of that church upon the people through their history, culture and social relations; the weakness of denominationalism; the influence of the confessional; and the dogma that all non-Catholics are lost.

The elements favoring the growth of Protestantism have been: the general culture due to education; the growing prevalence of the scientific attitude of mind; the liberalizing influence of the Aglipay church, the Masonic order, the Y.M.C.A. and similar organizations; the presence of a large and influential body of educated, liberal, nominal Roman Catholics who have no vital church membership but believe in God; the impression made by Protestant social service; the moral example of Evangelical Christians and their well-known stand on matters of public morals; their sympathy with the oppressed peasant class; and their strongly anti-fascist attitude.

The results of the witness of Protestants have been at least three-fold. (1) Evangelical Christianity has grown from nothing to a third of a million communicants and adherents and twice that many "sympathizers." (2) The

progress from a mission-centered, missionary-controlled to a church-centered, Filipino-administered movement has been amazing. (3) The spirit of expansion has developed normally, and gives good promise for the continued vitality of the church.

But the task is far from complete. There are still large areas, both geographical and human, where opportunity stands beckoning day and night. Vast sections where non-Christians live have received little more than exploratory attention. Some of the larger islands where primitive peoples inhabit the mountains or the hinterlands are also barely touched. Furthermore, there are hundreds of villages and smaller units in "occupied" territory where no one has confessed Christ.

There are also groups or classes to whom no effective approach on a wide scale has been made. Intellectuals, industrial laborers, tenant farmers, tens of thousands of young people in elementary, secondary and other schools, young men in army training camps—these need a helpful interpretation of the gospel.

In the past the special contribution of Evangelicals to Filipino life has consisted in offering a reasonable faith to hundreds of young people in the schools, in recruiting and training leadership for a church that has rapidly become truly indigenous, and in seeking to encourage every worthy hope and ambition, individual and national. All this has been of inestimable worth. But what of the future?

❧ CHAPTER EIGHT ❧

TOGETHER WE STAND

THEY'RE METHODISTS! THEY'RE DISCIPLES! THEY'RE United Brethren! Why, they're mixed up together!"

Such were the exclamations that marching Protestants heard one Sunday afternoon in Vigan as they passed thousands of curious onlookers standing along the streets and crowded into the open windows and doorways of near-by houses. Non-Protestants were accustomed to an occasional procession of *Protestantes*, and they didn't get excited over the fact that the Disciples or the Methodists sometimes staged small, very small, imitations of magnificent Roman Catholic demonstrations and displays. But this time they were amazed, and their involuntary exclamations were a measure of the degree of that amazement. For in this procession the Disciples, the Methodists and the United Brethren *were* all mixed up together.

The mix-ups between the Methodists and Disciples in the Vigan area had all too frequently been of an entirely different character. Doctrinal battles had been waged, greatly to the amusement and satisfaction of Roman Catholic leaders. The forensic war gave substance to the claim of the Roman church that Protestants couldn't agree among themselves and, therefore, had no right to tell any-

one else what to believe. As the years passed men in both groups became sensitive to these criticisms, and to the damage divisiveness was doing to the cause of Christ; and the event that gave occasion for that Sunday afternoon procession had been planned to foster understanding and tolerance.

The United Brethren, a hundred miles south of Vigan, had always shown an irenic spirit, and certain leaders among them had done much to initiate this first convention of all three Evangelical churches working in the Ilocano area. And now as the procession of a thousand or more persons moved along the streets of this Catholic center and stronghold, their representatives marched with Methodists and Disciples.

Everyone sang hymns. A band played vigorously. The procession paused every few blocks long enough so that ministers could deliver brief talks at crowded corners. Delegates carried banners bearing the names of their local churches or districts, and when the onlookers realized that fact they exclaimed, "Why, they're all mixed up together!"

That evening at the closing session of the All-Ilocano Convention many bore testimony of the changed conception and new appreciation they had gained of their religious neighbors. Three Filipino ministers whose years of service gave each the rank of seniority in his own communion—United Brethren, Methodist, and Disciples of Christ—stood on the platform, arms about each other's shoulders, and declared their love for one another.

One of them told the story of what many of us had heard that afternoon, and expressed the hope that always

in the future these Christians would want to be "all mixed up together."

The misunderstanding and ill will that had given Protestantism a bad name in that community were due largely to failure to observe the territorial assignments suggested a quarter of a century earlier when the missionaries had agreed upon comity as one of the principles of their work. And the convention of Ilocano Christians that had removed suspicion, distrust and even hatred, and had closed in a feast of love, came as the direct result of later efforts of officers and committees of the Evangelical Union founded in 1901. Today the Methodists, the United Brethren and the Disciples carry on their work in designated sections of Northern Luzon. A traveler can tour the four hundred miles from the capital to Aparri, visiting thousands of towns, villages and rural communities along the way, and count on the fingers of one hand the places where more than one Protestant church is located.

Territorial assignments have become traditional among the Evangelicals, and even Roman Catholics and Aglipayanos expect to see Disciples in Laoag, United Brethren in Tagudin, and Methodists in Lingayen. But they are no longer puzzled if any considerable number of Methodists or United Brethren turn up in Vigan. Presbyterian, Baptist, Congregational, and Christian and Missionary Alliance missionaries accepted assignments designed to avoid overlapping and waste of energy and money. The Episcopalians early began work among pagan mountaineers in Northern Luzon, the Moros in Mindanao, the Chinese in Manila, and Americans, British and other foreigners

throughout the Archipelago. They were careful to observe comity agreements. Thus in the beginning the foundations were laid for building the ecumenical church.

No discussion of this movement would be complete without reference to Bishop Charles Henry Brent, one of the greatest ecumenical minds and spirits of our day, a man who labored to draw together all parties, both Protestant and Roman Catholic in a united Christendom. As the first missionary of the Protestant Episcopal church in the Philippines (1902-1918), his active participation in international conventions and world congresses gave that country special prominence in religious circles. And although neither he nor his associates and successors have ever been officially identified with the organizations for cooperation and union, both he and many of them gave encouragement to those who were devoted to Christian unity.

The "founding fathers" who went from America to the Philippines at the turn of the century gave the Christian movement there the initial impulse of warm cooperative fellowship, and shaped its course in such a way that it led naturally to unity and union. For, as we have seen in an earlier chapter, there was general agreement among them not only on territorial division but also on cooperation and ultimate organic union. Cooperative effort has taken many forms and church union has lingered long by the way, but the most convincing arguments in favor of union have been the satisfactory results of ventures in cooperation. To seek the beginnings of one of the most effective of the latter, we turn back the calendar to 1907.



The Union Theological Seminary came into existence that year as a Bible training school through the merger of a Methodist school and a Presbyterian school. The United Brethren, the Disciples and the Congregationalists became a part of the union within the next decade. Between 1917 and 1927 the seminary raised its standards of admission, at first requiring graduation from high school and later from college. It now offers a four-year course for those who have completed secondary schooling, and a three-year Bachelor of Divinity course for college graduates.

Although the seminary has made an invaluable contribution to the leadership of the five denominations officially represented in it and to two or three others, some of whose ministers have received part of their training there, it has adhered too closely to the traditions of American seminaries for its own good. The declaration of the Madras meeting that theological education is the weakest link in the entire Christian movement all over the world applies to the seminary in Manila. However, the Washington conference approved a plan to re-evaluate the training institutions of the Philippines, including Union Seminary, with the purpose of making radical readjustments in curricula and methods. This is to be done with special reference to Philippine rural needs and opportunities as well as to the whole of Malaysia; and one day not too far in the future we should see in Manila a first-class institution of post-graduate rank for theological training.

Another kind of cooperation began a decade and a half

ago when Filipino young men first came together in a Young Men's Christian Association conference. Now each year, as the Christmas holidays approach, hundreds of students look forward to youth meets. Evangelicals have taken up the idea transplanted to the Islands by the Y.M.C.A. and have set up conferences in a half dozen widely separated regions from the northern part of Luzon to Camp Six in Cebu and Dansalan in Mindanao. These more recently organized groups conduct their meetings along much the same lines as those laid down by the Y.M.C.A., but the former are more warmly evangelistic. The "Y," operating on the Paris basis and attempting to be entirely non-sectarian, tempers its appeal with broad tolerance. For years it conducted a decision meeting in its conferences, but always insisted that the call for Christian decisions in no way involved change in church membership. The emphasis was upon growth into more vital Christian faith.

Currimao, one of the church conferences, is unique in several respects. It has all the features of a Chautauqua. It offers the program of the usual Christmas institute or conference, a course of study accredited for Christian leadership and a week of camp life. It meets in the hot, dry season of April, and the delegates cook, eat and sleep out-of-doors. They use a site that provides ample room for volley ball, indoor baseball and other games. The grounds are bounded on one side by the ocean, where an excellent beach affords fine bathing facilities. Delegates who feel financially able to pay two pesos for twenty-one meals board at a common mess. Others bring their supplies and cooking utensils and set up housekeeping under the trees in groups

of from three to a dozen persons. There the men sleep, but the girls' sleeping quarters are in a small grove a hundred yards away.

A tent for the auditorium and a strip of canvas to shade the dining table are the only housing materials in use. Trees and stars furnish the rest.

Students plan the orders of worship and preside at the mid-morning convocations and at vespers. Those who take storytelling get some practice around the bonfire on the beach at night. The young people themselves also have other duties and responsibilities in the leadership of the conference. They elect student officers and spend an hour each evening for the combined purpose of transacting business and having supervised study.

More than two hundred and twenty-five attended the 1941 Currimao conference, and thirty-three confessed Christ and were baptized.



The "books for the Philippines" project furnishes one of the most recent testimonies to the value of cooperation.

This venture into a largely unexplored area of cooperative endeavor is worth recording for its own sake, but its wider significance lies in the principles it illustrates. The inspiration for the project came out of creative group thinking and planning, both in America and in the Philippines. The machinery for putting the idea to work already existed in the Philippine Council in New York and the National Christian Council in Manila. The very existence of those organizations and the spirit which pervades them

are the extension and application of the good will that dominated and gave direction to the dreams and programs of the pioneer missionaries.

Two personal incidents illustrate the character and influence of this project.

"Oh, you are the Higdon!" It was more an exclamation of delight than a question. The well-dressed Filipino who was sitting behind us in a passenger truck traveling through Northern Mindanao had overheard a remark that identified us.

"I never thought I'd have the chance to thank you in person for those fine books you sent me," he said when the introductions were over. "You see, I'm in a lonely government station up here and have nothing to read. I can't get away from the farm to go to church. The only spiritual guidance I've had for months came from those books."

Another day we were driving on the mountain roads of Northern Luzon when we developed battery trouble and were stranded at the side of the trail just at breakfast time. The foreman of road maintenance, an Igorot, insisted that we step into his home and use his kitchen and dining room. In his simple house we found evidences of a culture not indigenous to that area. We discovered that he and his young wife had studied at the Episcopal Easter School in Baguio. After breakfast, when we thanked them for their hospitality, we gave our hostess a little book, and the last we saw of her as we turned a sharp curve, she was sitting on the steps reading about the care and feeding of children.

Our friend, the government agent, enjoyed his books on his lonely, experimental farm in Mindanao; the expec-

tant mother in the mountains of Luzon eagerly read the simple instructions about the care of babies; and hundreds of others became the beneficiaries of the books project. In America, Miss Florence G. Tyler of the Foreign Missions Conference dramatized and publicized the idea, and developed a collecting committee which cooperates with a distributing group in the Philippines.

Individuals, young people's societies, church schools, high school, college, university and seminary libraries have received approximately three hundred and fifty thousand volumes. And now that the book postal regulations apply to the Philippines, the project may be continued indefinitely on an enormous scale. For anyone anywhere in the United States may send a good book to the Philippines by mail for a cent and a half per pound.



The cooperative spirit also accounted for Union High School, Union College of Manila, and the College of the Bible of Silliman University—to list only educational institutions.

Curriculum materials for church schools, for weekday religious education, for daily vacation Bible schools and for courses in training for Christian service have for years been produced by interdenominational committees.

A union hymnal used in all the congregations of every major denomination in the Philippines was produced in four dialects and in English as the result of five years of intensive cooperative effort. A good deal of the writing done to win young people to Christ and to guide and nur-

ture them in the Christian life has been inspired and encouraged by literature committees which had the entire field in mind. Several vernacular papers serve more than one communion, and an English religious journal, published under Protestant auspices, represents the Federation of Evangelical Churches that has taken the place of the earlier union of missionaries. Production and distribution of the Scriptures would go only haltingly on their way even at this late date if the Bible Society were denied the united support of the missions and churches.



Twenty-eight years elapsed before the most ambitious of the aims agreed upon in 1901 was even partially realized. Organic church union came slowly and painfully. Many who had hoped to see all the churches unite were convinced by 1923 that certain denominations would be ready before others. That year the annual meeting of the Evangelical Union expressed its judgment as follows:

In the past it has been felt that any steps taken toward organic union should be on the part of all the communions represented in the Evangelical Union, or not at all. This, however, appears to be doubtful wisdom. If any of the church bodies within the Union see a way by which they can unite, it would seem so much gain and so much progress made toward the larger goal. In the meantime all are in cooperation in the work as carried on by the Evangelical Union, and if any union is realized, by so much will the number of communions be reduced.

When in 1929 the Presbyterians, United Brethren and Congregationalists agreed to unite, they had the blessing

of the others who could not then go with them. Thus three of the nine major denominations came together. The first meeting of the assembly of the newly formed group, the United Evangelical Church of the Philippines, represented almost a fifth of all the Protestants in the Islands. The assembly was convened in the same month in which the Evangelical Union, as such, held its last meeting. And the National Christian Council, soon to come into existence as successor to the Union, made provision in its constitution and through its committee set-up for continued study and conference between and among denominations with the purpose of attaining further organic reunion.

Our faith in the future of Protestant Christianity in the Philippines is strengthened by the progress made in co-operation and union during the past four decades. The numerical strength of the Evangelicals in members and adherents also gives us ground for high hope for the days to come. In the last forty years their numbers have increased to a third of a million. It is one of the most remarkable examples of rapid development that the history of Evangelical missions can show.

Protestants and their friends now number one in sixteen of the population of the Philippines, and they exert an influence that cannot be stated in terms of that ratio. If Dr. Toyohiko Kagawa's contention is sound that a million Protestants among the seventy-two million Japanese could guarantee the future of Christianity in that nation, we make no mistake in pinning our hope for Christianity in the Philippines partly on the numerical showing of Protestants in that land. But we do not base our faith exclusively

on the past record of cooperation or the present census of church membership. We have still more stable ground for our hopes. We find it in the quality of the lives of the men and women whom the church has produced. Space limitations make it impossible to introduce more than four, two women and two men, but we are confident that the testimony of their lives will prove our point.



Mrs. Asunción Arriola Perez represents the highest type of Christian womanhood in the Philippines. Charming hostess, ideal wife and mother, busy church woman, she has found time, energy and wisdom for a brilliant career. She trained at home and abroad for social welfare work, and since 1923 has been executive secretary of the government-financed associated charities of Manila.

Once a few years ago when fire swept away a thousand houses and left ten thousand persons homeless in that third Manila we have already described, greedy property owners began to rebuild firetraps of inflammable materials almost before the smoke had cleared away. Mrs. Perez at once protested vigorously to the city mayor and councilors, but without success. She demanded that the law requiring a degree of fire protection and provision for sanitation be obeyed and that houses not be crowded so close together that there would be no space for playgrounds. When money and political expediency seemed about to win, Mrs. Perez appealed to insular authorities and carried the day. And now several thousand children and their elders live in decent homes and have access to places for play.

Mrs. Perez deals with the causes of poverty and social maladjustment. She organized an unemployment council which has become the National Relief Administration. She is the only woman member of the National Security Board and of a committee appointed by President Manuel L. Quezon to study and revise the labor laws.

In 1936 two special responsibilities came to Mrs. Perez. She represented the Philippines at the National Conference of Social Workers at Atlantic City, and the Methodist church at its General Conference in Columbus, Ohio.



The Philippines has a right to be proud of Mrs. Josefa Jara Martinez, general secretary of the Young Women's Christian Association. She, too, has had a wide and varied experience. As classroom teacher, principal and critic teacher she made so fine a record in the Bureau of Education that she was awarded a scholarship to study in America. She used every opportunity here to prepare for social welfare work, serving as charity visitor for the city of New York and volunteer child-placing agent for the State Charities Aid Association in New York state; studying institutions and agencies for dependent and delinquent children in a number of American cities; securing first-hand knowledge of reformatories, detention homes and schools for the mentally deficient by actually living in them; and observing juvenile court procedures with special reference to probation and parole.

Back at home again in 1921 she received appointment as a social worker in the office of the Public Welfare

Commissioner, where she held positions of increasing responsibility until 1933 when she resigned as chief of the Dependent Children's Division to accept the general secretaryship of the Y.W.C.A.

Filipinos are indebted to Mrs. Martinez in very large measure for the development of public opinion and deepened convictions concerning the necessity for social welfare work, the need of trained personnel for it, a constructive system of relief through intelligent charity giving, and the care of dependent and delinquent children.

She, too, has a lovely home and an interesting family. She also has an enviable record as a business woman. For years she was financial secretary of one of Manila's largest churches, and directed the efforts of an influential group of young business and professional men and women in raising the money needed by the congregation.

Mrs. Martinez has represented the Y.W.C.A. in international gatherings, and in 1938 went to the Madras meeting as one of the two women in a delegation of sixteen from the Protestant churches.



Early on a Sunday morning in October of 1940 Juan A. Abellera, teacher, writer, translator, interpreter, editor, evangelist and minister, lost his battle with cancer—and the Philippines lost a great Christian. When Juan was a young man, he met another young man, H. W. Widdoes, a missionary of the United Brethren, and the two became life-long friends. Each had already shown unusual ability, the American in "Y" work and the ministry, the Filipino

in the teaching profession. Abellera had a gold medal recently sent to him by officials of the St. Louis Exposition where in 1903 he had had the best exhibit in a world-wide contest of industrial work produced by primary pupils in public schools. In the spring of 1904 the missionary had been invited to preach in Mr. Abellera's home town and the young teacher had consented to interpret for him. When the time came for people to register their decision to follow Christ, Juan led all the rest.

Thereafter he often acted as interpreter for Dr. Widdoes in the months before the missionary had mastered the language. Mr. Abellera in the meantime had received special recognition by the Bureau of Education and had been made supervising teacher for the province, the first Filipino to hold that position and the best-paid Filipino teacher in the division. But he felt impelled to give full time to the Christian ministry, so he resigned and took up his new duties at a sacrifice of one-third of his salary.

Mr. Abellera felt the need of specialized training for his new work. He read the books recommended by the missionary, attended short courses and finally entered Union Theological Seminary where he was graduated at the head of his class. He loved the pastorate, and when his achievements in several local churches had won the admiration of his fellows in the ministry and they elected him repeatedly to the superintendency of his own conference, he consistently refused the office because it would take him from his parish and his people.

Dr. Widdoes has recently said of Mr. Abellera: "He was always happy to give his testimony to the saving power of

the gospel and to explain what it had done in transforming himself and his friends. He was a man of prayer, and his public prayers in the pulpit were always an inspiration to his audiences."

"He was an able writer and wrote with a sort of exhaustless ease which was astonishing, and at the same time expressed his thought in a clear, forceful diction rarely equaled.

"He was generous to friends and his family, almost to the point of a fault. He was a constant visitor as a pastor, and never forgot to write cheerful notes to those who were ill if he could not call on them."

A people and a church that can produce a Juan Abellera have unlimited possibilities.



The fourth of these devoted and able servants of the church in the Philippines is typical of that fine company of Filipino ministers scattered over the Islands, and shall be nameless. How some of them live on the salaries they receive has always been a mystery to us.

"What salary do you receive here?" we asked a pastor of a congregation of four hundred members as we sat chatting in the home of the mayor of a town of eighteen thousand where a district conference was in session.

"Twelve pesos a month," he replied.

"That doesn't include the rice and vegetables, the chickens and the eggs the people give you, does it?"

"Yes, that's the total."

"Do you have any children?" we asked.

"We have six. Two of them are in high school."

"Why, man, you can't live on twelve pesos a month!" we exclaimed.

"Well, we're still living," he said, laughing.

It developed later in the conversation that this pastor owns a farm that yields him a rental of about sixty pesos' worth of rice a year, bringing his monthly income to the magnificent total of seventeen pesos, or \$8.50.

When he had gone, our missionary companion remarked that that man had a good sense of humor and we agreed that he needed it to live on that salary. But he and many others do it. The fact that they receive rice and other produce instead of the cash equivalent works in their favor. They can't spend chickens for things they don't need, but they can eat them. It requires a good deal of scratching to uncover money enough to pay school fees and to buy the limited wardrobe needed by a family in the tropics, but Filipino ministers have tackled the job bravely.



Americans have been proud to work with such Filipinos. The missionary's life has been deeply enriched by comradeship with them. The exchange of Christian experience has strengthened the will to cooperate and given vitality to organizations for united effort. We stand together in the Philippines as denominations because as individuals, as Americans and as Filipinos, we have mutual respect and love. Missions are foreign and temporary; churches are native and permanent. The mission decreases; the church increases. The Christian movement was at first mission-

centered and American-controlled; now it is church-centered and Filipino-controlled. This is sound strategy both for the development of denominations and the growth of cooperative agencies and a united church.

The agencies for cooperation have gone through three distinct stages of development in the Philippines, and each stage has marked a fuller participation by Filipinos in the Christian movement. The union formed in 1901 by the missionaries, Y.M.C.A. secretaries and army chaplains was at first a kind of ministerial association. It had frequent meetings for fellowship and business and held an annual convention to report on the state of the church. The public, including Filipinos, was invited to attend the conventions. Filipino Protestants served on some of the committees and made occasional reports, but it wasn't until 1922 when the Union had come of age that local Filipino congregations were admitted to full membership. The pastor and two laymen in each local church represented it. But this relationship was more formal than real and the church did not become aware of its place in the Evangelical Union until 1927 when every pastor in the Archipelago was given opportunity, first to vote in a primary, and later to elect three representatives to a meeting of the International Missionary Council to be held in Jerusalem the next year. The delegation was made up of two Filipinos and a missionary. They returned home deeply convinced that the time had come for a more effective organization for cooperation.

In 1929 the new organization took form as a national body with advisory functions. It did not represent the

churches as such, although a majority of the members of its committees, including the executive committee, were Filipinos. But it did have a full-time secretariat, the members of which carried a variety of services to denominational agencies and to local churches. Individual Christians by the thousands gained a sense of their unity in Christ both through their relationship to this national council and through knowledge of the church around the world. That world church again proposed an enlarged meeting of the International Missionary Council at the end of the ten year period following Jerusalem, and in 1935 the National Christian Council of the Philippines began preparations to enable the Filipino church to share its experiences and make its contribution to the solution of serious problems confronting men in every land. Two years later ballots were again counted to determine the names of the delegates to an international conference, this time at Madras, India, and sixteen persons were chosen—twelve Filipinos, two of them women, and four missionaries.

That year the third stage in the development of co-operation was reached when the council of missions that had been formed in 1929 became the Federation of Evangelical Churches. Now instead of Filipino Christians serving on committees in a cooperative agency which represents the missions, American missionaries have membership in committees of a federation which represents the churches. That Federation still leaves much to be desired, but earnest efforts are being made to enable it to give valuable service to its constituency. It continues to hold before the people the aim of a united Filipino church.

A united church may be narrowly national, and therefore a hindrance rather than a help to the universal church. But the Filipinos are not afraid of those three hard words that frighten some churches nearer home—"ecumenicity," "ecumenical" and "ecumenism." These may be difficult to pronounce, but the ideas they represent stimulate the Filipino imagination. They understand that the ecumenical church means the church on the whole inhabited globe, and that those who make up its membership must "hold the world together."

Difficult terms yield to illustration more readily than to definition, and Filipino Christians have seen these words illustrated several times in recent years. They were represented not only at Jerusalem in 1928 and at Madras in 1938, but also at such world gatherings as that of the World's Alliance of Young Men's Christian Associations at Mysore, India, and in the 1937 conferences at Oxford and Edinburgh.

Their imaginations, already alight by the possibilities of a united Filipino church, have flamed up under the stimulus of discussions about a united world church. To the historical experience of a three-hundred-year membership in a church with a single earthly head, the Filipino has added two decades of free, democratic, interdenominational and international Christian fellowship, and he feels at home in an ecumenical setting. In fact, he has often been irked, frequently discouraged, and sometimes angered by the lack of unity in the Western churches with which he has had to deal. *He* had the machinery set up for cooperative work while *they* were still looking for someone to design

the thing, get it patented and sell it to their missionary boards.

But by 1934 those boards had found a way to pull together, and had formed a permanent council representative of the agencies at work in the Philippine Islands and related to the Foreign Missions Conference of North America, a cooperative agency of more than one hundred and twenty foreign boards and societies in the United States and Canada. Just after the Madras meeting this Conference underwent a reorganization that made it more effective, and in the process there was set up the Philippine Committee of the Foreign Missions Conference.

Madras had recommended a fuller, more vital relationship between younger and older churches everywhere, and it occurred to American and Filipino Christians that one way of implementing that action would be a joint conference to chart the course for Protestantism in the Islands for the next five to ten years. Political independence scheduled for 1946 carried solemn economic and social implications for which careful preparations should be made. Accordingly, a conference on the Philippines was held in Washington, D. C., in April of 1940. It was convened by the Philippine Committee of the Foreign Missions Conference of North America and the Philippine Federation of Evangelical Churches. The sessions were attended by one hundred and forty delegates representing the Philippine churches and the American mission boards of the Baptist, Congregational-Christian, Christian and Missionary Alliance, Disciples, Methodist, Presbyterian and United Brethren groups.

Fourteen Filipinos and twenty-seven missionaries who had seen recent service in the Philippines were among the delegates, as well as pastors, state and district secretaries, representatives of youth groups and mission boards who came from sixteen states and the District of Columbia.

Studies which had been started in the Philippines in 1935 as preparation for the Madras meeting and later amended and revised in the light of the Madras findings were sent in advance to all delegates of the Washington conference. These papers, supplemented by other studies made in America, dealt with the Christian task in the face of rural needs, the social and economic environment of the churches, evangelism, training for Christian service, women's work, religious education, the ministry of medicine, the work with lepers, and cooperation and unity.

The two-fold purpose of the conference was to inform and to administer. The delegates discovered a great deal about the Philippines. Representatives of the boards in America and of the missions and churches in the Islands agreed upon fundamental policies and projects for a program for the next five to ten years. Among the new policies was that of appointing missionaries for specialized tasks on a union basis, and providing funds interdenominationally for non-recurring projects. An illustration of the first is a call from the Philippines for a man and his wife to work among the tens of thousands of students in high schools, and to train Filipinos in special methods of winning young people to Christ. An example of the second is a five-year project in literature production, Christian journalism and radio education. This was carefully out-

lined and called for a budget of fifty thousand dollars. More than five thousand was secured within six months.



Together we stand. We plan cooperatively. American men and money supplement Filipino funds and personnel. The nationals request us to send more missionaries, and American churches might well ask the Philippines to select some of their best to come to us on preaching missions, or to become associate pastors in city churches, or to assist our boards and societies in their educational and promotional programs, or to teach in our seminaries and colleges. A few Filipinos have already made significant contributions to American Christianity. The time has come for more of this two-way traffic. Thus can the ecumenical church be built.

Young Americans, excellently trained, who have abiding Christian convictions and personal experience of God, are needed today as they have been in the past, and will receive a hearty welcome in the Philippines. The Filipino churches represented in the Federation of Evangelical Churches have extended such official invitations as:

A missionary evangelist on a union basis to work among student and other educated classes.

A missionary to work on a union basis in Mindanao, such a missionary to be asked to help throughout the Philippines for the promotion of rural work.

An American full-time missionary for literature production and journalism.

These calls for union missionaries were officially pre-

sented by the representatives of the Federation at the Washington conference. Requests for young people to go for denominational service continue to come to the boards and societies through the regular church and mission channels in the Islands.

A few will enter the new field of rural reconstruction. A few will minister in nurses' training schools and hospitals. Some will counsel Filipino pastors. Others will stand by the side of Filipino youth. A majority will become associated with nationals on faculties in educational institutions. And perhaps three or four mature, experienced men will go to the Archipelago on short-term assignments to help make special studies of training facilities or to survey rural needs. It is conceivable that a specialist in economics, particularly in cooperatives, might go to advise churchmen on the problems encountered in trying to finance a Christian program.

The missionary could invest his life in no more highly productive service than that with Filipino young people. They need sympathetic understanding and Christian guidance, for they experience not only the mental confusions and perplexities of youth everywhere, but they know besides the strain of tensions caused by sudden social changes. The transition from carabao to clipper has come in a single generation. The young Filipino, standing at the dawn of the new political day for which his fathers and grandfathers have been preparing, finds that instead of concentrating his attention on the sole task of guiding his nation through the initial stages of an independent existence, he must prepare to take up arms for the defense of the non-

totalitarian way of life. He faces a dark, uncertain future, and he needs help.

Unlimited opportunities are offered missionaries to serve Filipino youth in such educational institutions as those discussed in an earlier chapter, and the Union Theological Seminary promises to employ the combined talents of Americans and nationals as it becomes the center for specialized training for men and women from all Malaysia.

Filipino pastors seek the advice of trusted missionary friends in regard to many personal as well as parish problems. Pastors need pastoring, and the presence of the American colleague often gives them courage and faith.

Neither Filipino nor American churchmen feel equal to the task of re-studying the schools, colleges and seminary where men and women train for Christian service. Nor have they the technical knowledge to survey needs and opportunities in a country where the church should minister to a population eighty-five per cent rural. So they seek expert help from China and the United States.

Thus it seems clear that we shall stand together in the future as we have done in the past. Cooperation between the Philippines and the United States in the administration of Christian projects and programs should become increasingly effective. And the mutual exchange of ambassadors of God, the holy commerce in spiritual goods, the high experiments in ecumenical fellowship should continue to bind our peoples together.

Christian leaders in many lands have had their eyes on the Philippines for years, watching the experiments in cooperation, unity and union that have flourished there.

Today they are inclined to believe that Filipino and American Christians have surmounted barriers between denominations and across oceans to such an extent that they have demonstrated a method applicable in other situations. Some dare to hope that in the not-too-distant future the churches in the Philippines and other mission lands, even though they may not have attained complete organic union, may carry on as though they were already united; and that the boards and societies in America and in Europe may commit to a few interdenominational organizations their administrative responsibilities in the cooperative task.

America and the Philippines have been closely associated for nearly half a century. The cultural interests of the two peoples have become so interwoven that serious damage will be done to the whole fabric of their relationships if they are violently torn apart. Whatever the political and trade arrangements may be in the future, the church in the United States has a moral responsibility to the church in the Philippines. The challenge faces us to continue our sympathetic understanding of the sixteen million people who are struggling to build a new nation while the foundations and walls of other nations are crumbling all about them.

A BRIEF READING LIST

THIS list is by no means an exhaustive one. There is now an extensive literature on the Philippines, and it is possible to cite here only a few of the many good books that might be listed. The titles have been selected, with some exceptions, from among more recent publications in the lower-priced field. A few older books, because of their special importance, have been included even though they are now available only in libraries. The views of the authors cited are not necessarily those of the writers of this book.

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